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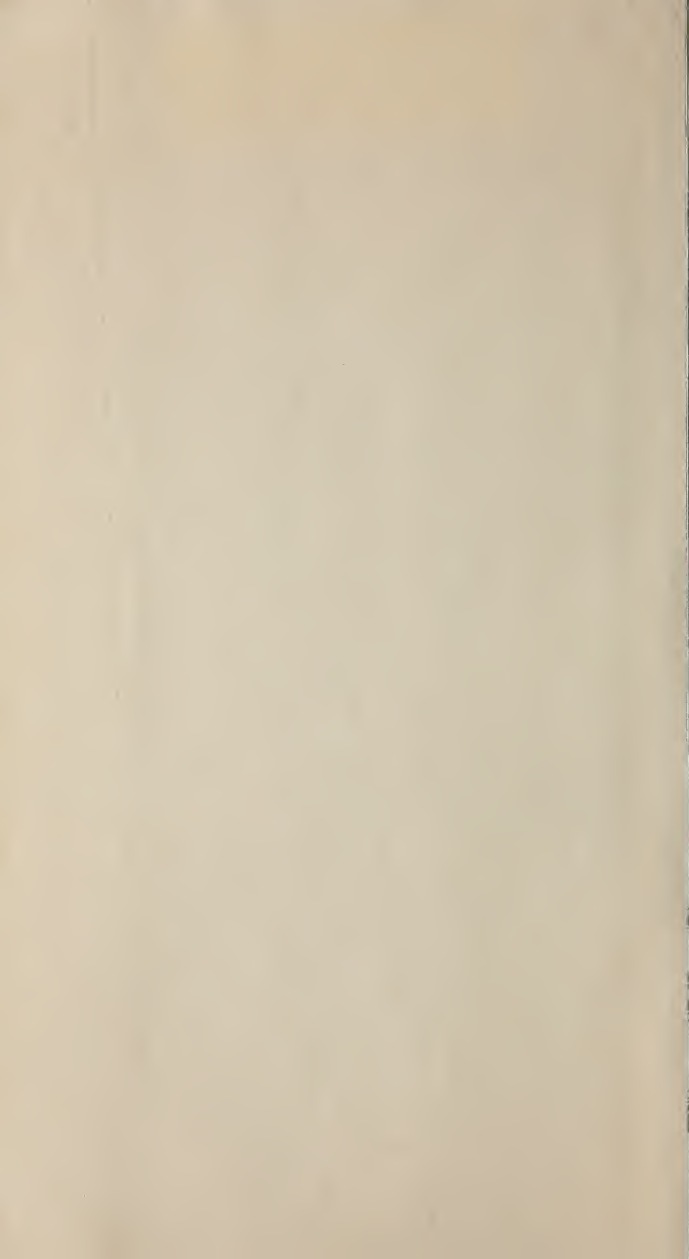


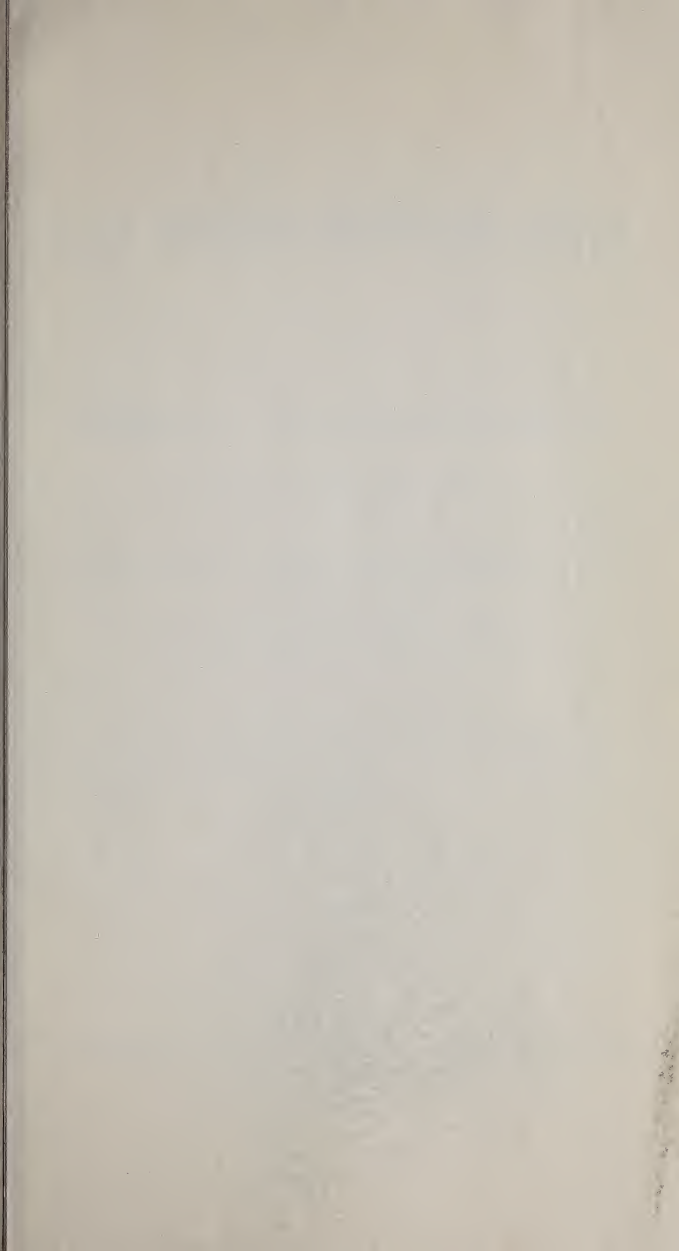
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HISTORY

OF THE

ALLEN TOWNSHIP PRESBYTERIAN CHURCH

AND THE

COMMUNITY WHICH HAS SUSTAINED IT,

IN WHAT WAS FORMERLY KNOWN AS THE

"IRISH SETTLEMENT,"

Northampton County, Pa.

BY

REV. JOHN C. CLYDE, A. M.,

*Whose Ancestry have been identified with the Settlement from
its Infancy.*

PHILADELPHIA:

PUBLISHED BY THE PRESBYTERIAN HISTORICAL SOCIETY.

R. MAGEE & SON, PRINTERS.

1876.

TO
MY COUSIN,
MISS JENNIE HORNER,
A DESCENDANT OF ONE OF THE OLDEST
FAMILIES IN THE IRISH SETTLEMENT, WHO STILL
RESIDES WITHIN ITS BOUNDS, THE FOLLOW-
ING PAGES ARE INSCRIBED AS A
TOKEN OF ESTEEM AND
REGARD, BY
THE
AUTHOR.

1555922

PREFACE.



IN the summer of 1866, the author's attention was directed to the subject of preparing a History of the Irish Settlement. At that time he commenced the collection of materials for the purpose. The original plan was to prepare a history in two parts; one to treat of the religious, and the other of the secular affairs of the community. It soon became apparent that the collection of material for the secular part would be a formidable undertaking. In the face of insuperable difficulties, as it seemed, this feature of the work was dropped. A manuscript History of the Church, however, was completed in 1870, but without any definite purpose of publishing the same. At the earnest solicitation of friends, that manuscript, re-modeled, revised, re-written, and amplified, we have presented in the following pages.

It was the author's intention to include in this volume two additional chapters, relating more particularly to the secular affairs of the community. By this means he hoped to interest the descendants

of the old families of the Settlement, in order to secure their co-operation in obtaining material for a companion volume to the present one, treating of the secular affairs of the Settlement. One of the chapters omitted was a necrology, being a transcript of all the inscriptions upon the tombstones in the old burying ground. The other was composed of genealogies and reminiscences. It was a source of regret to the author to find, when ready to go to press, that these chapters could not be included. It is the present intention, that any disappointment arising from this source shall only be temporary in its character. The author hopes that, at no distant day, he will be able to present a secular history of the Settlement as a companion to the present volume, in accordance with his original design. The genealogies omitted, though nearly two hundred and fifty in number, and to a high degree satisfactory as regarded the generations of the old families between their arrival in this country and 1876, were necessarily incomplete in some particulars. In the secular volume we hope to include the necrology, and make the genealogies perfect as far as possible down to 1876. We invite all, therefore, who have not already done so, to furnish us with perfect genealogies of their families, so far as they can, together with reminiscences of the Settlement or individuals. The professional and public career of individuals in

church or State, their religious beliefs, &c., are solicited, together with any other matter which would be interesting to posterity. The author would be thankful, if persons, who know of sources of information relative to the Settlement or its people, would make known the same to him. Thus may be constructed a permanent record of what our ancestors have done to assist in securing the present prosperity of our nation. Whilst the secular chapters have been omitted from this volume, the history of the Church has been retained complete, which includes much of the secular affairs of the Settlement.

In the preparation of these pages we have been indebted to many descendants of the old Settlement families, both within and without its bounds. We have been assisted by the present pastor and officers of the Church to no small degree.

We would also acknowledge the kindness shown us by Rev. Amzi L. Armstrong, Stated Clerk of the Presbytery of New Brunswick, and Rev. H. C. McCook, Custodian of Philadelphia Presbytery minutes, in furnishing extracts and permitting us to peruse the early minutes of these Presbyteries for records bearing upon the early ecclesiastical affairs of the Settlement Church. We have also consulted Rupp's History of Northampton county, Henry's History of Lehigh Valley, Dr. Charles Hodge's and Webster's Histories of the Presbyterian Church, Dr.

D. X. Junkin's Historical Discourse at the Semi-Centennial of the Presbytery of Newton, &c.

It is hoped what we have written with reference to the Church will be found to be, in the main, correct and trustworthy. If some of the names are not spelled, in all cases, as the present generation would spell them, we would say we have given them as they are found in the old records.

J. C. C.

FRAZER, PA., *November, 1875.*

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IRISH SETTLEMENT.

CHAPTER I.

1728—1760.

IN 1728, John Boyd, who had married Jane Craig, went with Col. Thos. Craig from Philadelphia to the Forks of Delaware and settled in what was afterwards known as the Irish Settlement.* At or about the same time, Hugh Wilson, Samuel Brown, and probably a few more went thither and settled. In 1731, there had accumulated a sufficient community to assume the name of the Craig Settlement.

If the record from which we derive our information is correct as to dates, and that it is so is substantiated by the best of evidence, we find these families followed the example of the Scotch-Irish in other parts of the country, in occupying vacant

* Hamilton Record.

lands not yet opened to settlers. The Craig, or Irish Settlement, was in existence before the Allens, whose name is identified with it, became possessed of the land which it occupied. The Allens came into possession in the following manner: In 1681, Charles II, of England, granted the province of Pennsylvania to Wm. Penn. At the death of Wm. Penn, in 1718, his sons, John, Thomas and Richard, became Proprietaries of the province. By a joint warrant of the Proprietaries, dated at London, May 18th, 1732, the Surveyor General of the province was directed to lay off a tract of five thousand acres for the personal use of Thomas Penn. This was done, and the tract thus laid off included the Craig, or Irish Settlement, as we shall presently see. The same day (May 18th, 1732,) on which the warrant was dated, Thomas Penn made an assignment of the tract of land to Joseph Turner, of Philadelphia. At this point the Allens come to notice. Wm. Allen, Esq., of Philadelphia, who became the Hon. Wm. Allen, Chief Justice of Pennsylvania, in 1750, was an intimate friend of the Penn family. His daughter, Ann, became the wife of Gov. John Penn. Through this intimacy, Wm. Allen acquired large landed estates in the province. Among others, he became possessed of the five thousand

acre tract set off for the personal use of Thomas Penn. The warrant for the land which had passed into the hands of Joseph Turner, May 18th, 1732, was by him transferred to Wm. Allen, Sept. 10th, 1735. That this tract embraced the Craig, or Irish Settlement, is made clear from the following facts: June 13th, 1743, Wm. Allen deeded over to James Craig two hundred and fifty acres of the five thousand acre tract. These two hundred and fifty acres acquired by James Craig, were in the immediate vicinity of the present church building at Weaversville, as the church and graveyard lots were deeded over to the congregation by James Craig. Thus we see the Irish Settlement came under the auspices of the Allen family in 1735. From Wm. Allen, or his heirs, the early settlers received the titles for their land, a fact which proved disastrous to many of them, as the Allens espoused the royal cause in the American Revolution, and their lands, we believe, were forfeited.

It is not unlikely that families removed to the Settlement between 1731-35, when Wm. Allen became possessed of the land. But when Mr. Allen assumed control there doubtless was a new incentive to the Scotch-Irish people to emigrate to that part of the country. Although he was a friend of the Penn family, he was also

friendly to Presbyterianism. In 1755, when the Synod of Philadelphia provided a fund for the relief of the widows and children of deceased ministers, Hon. Wm. Allen became a trustee of the same. In 1763, when the Synod of New York and Philadelphia desired to present an address to the King of England, Hon. Wm. Allen was chosen with others to bear the same to His Majesty. He presented one hundred acres of land to the Deep Run Presbyterian Church as a parsonage farm. By these and other acts of consideration for Presbyterianism, we may justly infer that the Scotch-Irish were induced to settle upon lands owned by him that they might thereby secure the favor of one who was not averse to the religious principles held by them. By the year 1737, the Settlement had grown to considerable proportions. By this time we find the following families living there :

Thomas Craig, John Boyd, Hugh Wilson, James Horner, Thomas Armstrong, Robert Gregg, John Hays, James Kerr, James King, Arthur Lattimer, John McNair, James Ralston, John Walker and Robert Walker.

These, with a few others perhaps, may be regarded as the early settlers. With the influx of Scotch-Irish families the Settlement gradually came into notice as the

Irish Settlement, instead of the Craig Settlement, so called from its founder.

Having the principles of Scotch-Irish Presbyterianism within them, we may truly say they carried the Gospel with them into the wilderness. Although not absolutely positive, collateral evidence perhaps justifies us in making the statement that the Settlement Church was organized by the Presbytery of Philadelphia, under the ministry of Rev. Eleazer Wales, as early as 1731, and that Thomas Craig, if not the original Elder, was at least a member of the first Session.

It will be noticed that the names of Rev. Eleazer Wales and Elder Thomas Craig appear upon the roll of the Synod of Philadelphia for the first time, we believe, in 1731. It would seem the Settlement Church had been organized by that time, and these representatives were present at Synod in performance of their duty. Assuming this to be the fact, we find this pastorate continued until 1734. In this year, however, "by the records of the Philadelphia Presbytery, it appears that the Rev. E. Wales resigned the pastoral charge of Allentown."* From 1734 to 1738, the church seems to have been in an unsettled condition. In 1738, however,

* Webster, in Rupp, p. 482.

they sought supplies from the Presbytery of New Brunswick instead of Philadelphia.

It appears that their application came up before the Presbytery for consideration July 31st, 1739, as they were convened at New Brunswick. In answer thereto, it was "agreed that Mr. Gilbert Tennent preach at the Forks sometime this fall." It seems Mr. Tennent fulfilled his appointment, and visited the Settlement in the latter part of 1739. In the spring of 1740 they again applied to the Presbytery for a supply of preaching. The matter came up for consideration May 31st of that year. The following action was taken with reference thereto:

"In compliance with the afore-mentioned supplication for supplies, the Presbytery doth appoint as follows: That Mr. Robinson supply the Forks the first Sabbath in July; that Mr. Campbell supply Tehicken half his time, and Newton and the Forks the other half equally between them."

The Presbytery convened at New Brunswick again that year, August 2d, at which time it was reported that the foregoing appointments had been complied with. The same day "a call was presented from the Forks of Delaware for Mr. McKnight's labors." This call seems not to have been accepted. Two days later, at the same meeting of Presbytery, (August 4th, 1740,)

the people again petitioned for preaching. We find a reference made to it, under that date, in the following record:

“A petition from the Forks of the Delaware and Mr. Green’s being presented to the Presbytery, in compliance therewith they thought proper to advise Mr. Campbell to supply them as often as he shall judge proper, till our next.”

How often, or just what length of time Mr. Campbell continued to preach under this appointment, does not appear. He ceased, however, before the spring of 1742. On May 29th, 1742, we find the people petitioning again for preaching. This time they petitioned in conjunction with Greenwich. We are unable to decide from the records whether this petition from the Forks was from the Mt. Bethel people, to the exclusion of the Settlement; or from the Settlement to the exclusion of Mt. Bethel; or from them both conjointly. There is little doubt, however, but that the application was at least shared by the Settlement people. The minister they desired to have sent to them was Rev. Chas. McKnight. The application came up before Presbytery on the above date, as the Presbytery was convened in Philadelphia. Whether Mr. McKnight was secured or not does not appear. If he did go it was but for a short time, for Oct. 12th of this

year we find the people again asking for supplies. In answer to this application the Presbytery appointed Mr. Campbell to devote one-third of his time to them: For immediate supply of the pulpit we find the following appointments by Presbytery: Rev. Wm. Dean was appointed to preach the next Sabbath (*i. e.*, next after Oct. 13th, 1742,) at Neshaminy, and then three Sabbaths at the Forks of the Delaware. After this he was to supply Cohansie and Cape May until within three Sabbaths of the next meeting of the Presbytery, which was to be on the fourth Tuesday of May, 1743. These three Sabbaths were to be spent in the Forks of Delaware.

With Mr. Campbell devoting one-third of his time to the Settlement and Greenwich, in addition to these six Sabbaths of Mr. Dean, the Settlement must have enjoyed a good supply of preaching from October 12th, 1742, to the latter part of May, 1743. At the meeting of Presbytery in Philadelphia, on the fourth Tuesday of May, (May 26th,) 1743, three calls were presented for the services of Mr. Dean. One from the Forks of Delaware, one from the Forks of Brandywine, and one from Cape May. Mr. Dean not being prepared to decide whether he would accept one or any of these calls, was granted till the next meeting of Presby-

tery to consider the matter. In the meantime Presbytery directed Mr. Dean to supply the Forks of Delaware until their next meeting; at the same time preach as much as was convenient at Pequea. The Presbytery next convened August 12th, 1743, at which time Mr. Dean, by letter, signified that he was not yet ready to declare his acceptance of any one of the calls which had been presented to him, but was willing to continue to supply under the then existing arrangement. Presbytery directed him to continue to supply in the Forks of Delaware, and instead of preaching at Pequea and Forks of Brandywine, as was intended, devote that time to preaching at Tehicken and Bethlehem, N. J. At a meeting of Presbytery held Oct. 12th, 1743, Mr. Dean declared his non-acceptance of any of the calls that had been presented to him. It now seems his labors ceased in this locality until the next year. We find the next day, Oct. 13th, 1743, Mr. Campbell is permitted by Presbytery to supply Tehicken and Bethlehem, which had been assigned to Mr. Dean. If he had been devoting one-third of his time to the Forks of Delaware and Greenwich, as by appointment Oct. 12th, 1742, which does not clearly appear, he now ceased to devote so much time to the Settlement as formerly. Presbytery simply

request^d him to supply the Forks of Delaware sometimes. At this same meeting of Presbytery, Oct. 13, 1743, Rev. Charles Beatty was ordered to supply in the Forks of Delaware sometimes. At the spring meeting of Presbytery, 1744, we find the people asking supplies. The Presbytery considered their petition May 26th, and accordingly sent Mr. Dean to supply the Forks till the next meeting, which was on Sept. 12th. There being no record to the contrary it is presumed Mr. Dean fulfilled the appointment. Whether he devoted his whole time to the Settlement or not does not appear; at all events we find that during this summer of 1744, David Brainerd, the celebrated missionary to the Indians, made his first recorded visit to the Settlement. From Mr. Brainerd's diary we learn that he preached there July 23d, 1744, from Matt. v, 3 :

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

On the 4th of the following September, he again preached there. His text was, Luke xiv, 22 :

“And the servant said, Lord it is done as Thou hast commanded, and yet there is room.”

Presbytery convened Sept. 12th, 1744, at which time Mr. Dean's appointment

in the Forks having closed, the people renewed their application for supplies. In accordance with this application Rev. Eleazer Wales, their old pastor, was appointed to supply them the two last Sabbaths of September, and the first Sabbath of October.

Mr. Beatty was also appointed to supply one Sabbath, and Mr. Dean as much as he could until the next meeting of Presbytery. We find, however, that Mr. Dean did not preach in the Settlement in accordance with this appointment, as he was dismissed by the Presbytery of New Brunswick, Oct. 4th, of this year, to connect himself with the Presbytery of New Castle. In the latter part of October, of this year, we find David Brainerd again visiting the Settlement. He speaks of making a journey from the Susquehanna to the Forks of the Delaware. At the end of the second day's journey he says he and his party came to an Irish Settlement. The distance from the Susquehanna to the Settlement being about two days' journey, and on the direct route to the Forks of the Delaware at Easton, there is little doubt but that this and the Irish settlement spoken of in Mr. Brainerd's diary, are identical. On this journey the Rev. Eliab Byram, member of the Presbytery of New York, accompanied him. They arrived at the Settle-

ment on Saturday evening, and the next day preached to the people.

On the 14th of April, 1745, we find in the diary of Mr. Brainerd the following record :

“Was disordered in body with fatigue of the late journey, but was enabled, however, to preach to a considerable assembly of white people, gathered from all parts round about, with some freedom, from Ezek. xxxiii, 11.”

This was at Mt. Bethel or Easton, some doubt existing as to which of these places was the scene of Mr. Brainerd's missionary labors. However, some of the white people referred to were doubtless from the Irish Settlement.

On May 19th, 1745, the Presbytery met and the Settlement people made their usual application for preaching, accompanying it with a request for the administration of the Lord's Supper in their midst. From the records of this meeting of Presbytery we learn that Mr. Daniel Lawrence preached at the Forks and Greenwich on the last Sabbath in June.

Presbytery convened Sept. 20th, 1745, at which time two calls were brought in for the pastoral services of Mr. Daniel Lawrence. The one was from the two Bethlehems, the other from Maidenhead and Hopewell. Mr. Lawrence not being

present at the meeting of Presbytery, consideration of these calls was deferred until the next meeting. Under the circumstances, Mr. Lawrence was directed to supply two Sabbaths at Maidenhead and Hopewell, and then he was to repair to the Forks of the Delaware. He was to supply two-thirds of his time in the Forks, and devote the other third to the two Bethlehems.

In the early part of 1746, we find David Brainerd again in the Settlement. In his diary, under date of Feb. 18th, 1746, we find the following record:

“Preached to an assembly of Irish people nearly fifteen miles distant from the Indians.” This distance being about the same as that from Easton to Weaversville, there is little doubt but that this sermon was preached in the Irish Settlement, near the latter place. This was near the end of Mr. Brainerd’s earthly labors, as he died in 1747.

About the year 1746, the first church building was erected in the Settlement. It was a rude log structure and stood a little to the southeast of the present church building.

The graveyard was occupied for burial purposes about the same time, or perhaps a little earlier. The oldest stone is in

memory of James King, one of the first settlers, and bears date of 1745.

July 21st, 1746, Presbytery convened. At this meeting there was a supplication from the congregations of Maidenhead and Hopewell, requesting the labors of Mr. Lawrence until the next meeting of Presbytery, by way of trial, with a view to his settlement among them. Also a similar supplication from the Forks of Delaware, for his services for one year with a view to his settlement there. Likewise a supplication from the Bethlehems for the same purpose. Some people from Oxford Furnace also supplicated that they might share the labors of Mr. Lawrence in case he should be appointed to supply the Forks of Delaware. It seems that in the midst of this clamor, as it were, for the services of Mr. Lawrence, the Presbytery returned him to his labors in the Forks, with instructions to preach every fifth Sabbath at Tunis Quick's, (?) in the Forks of the Delaware. Thus things seem to have remained until the meeting of Presbytery, Oct. 16th, of this year. At this meeting, the people in the Forks renewed their call for Mr. Lawrence to undertake the pastoral charge among them. The matter being proposed to him by Presbytery, he signified his acceptance of the call; Presbytery thereupon appointed

a committee to ordain and install him. This committee was composed of Rev. Richard Treat, Rev. James Campbell, Rev. James Davenport, Rev. James McCrea and Rev. Charles Beatty. Rev. Richard Treat was to "preside over the whole affair." Mr. Lawrence was given John iii, 18, from which to preach a popular sermon as part of trial for ordination. He was also directed to prepare a Latin Exegesis and hand it in to the committee, in the Forks of the Delaware, on the first day of April, 1747. The committee having assembled in the Forks at this time, and these requirements having been complied with on the part of Mr. Lawrence, Presbytery directed the committee to proceed to his ordination and installation if the way should be found in all other respects clear.

The ordination and installation was to take place April 2d. The instructions of Presbytery were carried out, as we learn from the following report :

"FORKS OF DELAWARE, April 2d, 1747.

"The Committee appointed by the Presbytery to attend to the ordination of Mr. Daniel Lawrence, viz: Mr. Treat, Mr. Davenport, Mr. McCrea, Mr. Campbell, (Mr. Beatty for good reasons not attending,) did, according to appointment, meet at the place, and having yesterday heard him preach a sermon on John iii, 18, and received his Exegesis (upon the question assigned,) both to good satisfac-

tion, and there appearing no objection in the way, they proceeded this day according to appointment, with fasting and prayer and imposition of hands, to ordain Mr. Lawrence to the Gospel ministry over this people. Concluded with prayer and blessing. Then and there it was agreed by the representatives of the two settlements that they have and desire to be united ; that so long as Mr. Lawrence shall continue to be minister to them both that he shall preach two-thirds of his time at the western settlement, and the other one-third part at the northern without any alteration except by judgment of Presbytery."

Thus did Mr. Lawrence commence his pastoral labors at the Settlement, April 2d, 1747, devoting to them two-thirds of his time. On account of some difficulty with the people, as well as ill-health, he spent the winter of 1747, and spring of 1748, at Cape May.

At a meeting of the Synod of New York, convened at Maidenhead, May 18th, 1748, we find the following record. At the sitting of the Synod on the forenoon of May 19th, "motion was made to the Synod in behalf of Cape May, in order to have some provision made for the settlement of a minister there. * * * The Synod proceeded to consider the motion respecting Cape May, and in order to the relief of that people, the Synod doth recommend to the Presbytery of New Brunswick to send down Mr. Lawrence immediately for a few Sabbaths."

Thus it would seem Mr. Lawrence, by his sojourn at Cape May during the winter opened the way for his return thither in the spring, as above indicated. How long he remained there at this time does not appear. It was probably, however, only for the few Sabbaths indicated. Returning to the Settlement he seems to have continued his labors until the spring of 1752.

In the meantime the Synod of New York organized a new Presbytery called Abington. This occurred in 1751. The new Presbytery was to be composed of those members of the Presbytery of New Brunswick who lived in Pennsylvania, and those who lived in New Jersey, "to the southward of Philadelphia, bordering upon Delaware."

Thus the Church in the Settlement with its pastor came under the jurisdiction of the Presbytery of Abington.

The first meeting of the Presbytery, by direction of Synod, was on the third Wednesday of May, (20th,) 1752, in the city of Philadelphia. At this meeting, "Cape May supplicated that Mr. Lawrence might be sent unto them on trial for settlement, in case he be liberated from his present charge." The matter of the dissolution of the pastoral relation between Mr. Lawrence and the Church in the Settlement, came up

for consideration in Presbytery the next day. After hearing Mr. Lawrence and the commissioners from the congregation, the Presbytery finally dissolved the pastoral relation, assigning as a reason for doing so, the feeble health of Mr. Lawrence and the prospect of his recovery by removing to some other field of labor. Thus the Church became vacant May 21st, 1752.

During Mr. Lawrence's ministry, we find the following names as being, at least financially, connected with the church: John Boyd, Wm. Young, George Gibson, Robert Gibson, James Hope, John Riddle, Widow Dobbin, James Kerr, Widow King, James Craig, Wm. Craig, Thomas Craig, James Ralston, Joseph Perry, James Perry, James Egleson and Andrew Mann.

These are the first names entered in the first account book extant of the congregation. We find the following inscription written upon the (inside) cover of this book:

"The account book of the congregation of the West Branch of Delaware in the Forks, Jan. 9th, 1749. The payments to commence May 1st, 1749, and continue according to terms."

The Church, during its early history, was designated by the name of "Forks of Delaware," as well as Allentown. After Mr. Lawrence left the congregation, in

1752, till 1761, they were supplied principally by Presbytery.

As appears from the records of the Presbyteries, these supplies were as follows: Immediately upon the dissolution of the pastoral relation, the commissioners from the congregation present at that meeting of the Presbytery, May 21st, 1752, asked for supplies. In answer to this request Mr. Lawrence was to supply two Sabbaths, Mr. Charles Beatty, two; Mr. James(?) Campbell, two; Mr. Thomas Lewis, one. Further, provisionally, Mr. Beatty, Mr. Campbell, Mr. Richard Treat and Mr. Lewis were to supply them, each one Sabbath in addition.

At the meeting of Presbytery at Philadelphia, Sept. 19th, 1752, supplies were asked for.

Mr. Lawrence was appointed to preach four Sabbaths; Mr. Beatty, two; Mr. Campbell, two; and "if Mr. Morrison be at liberty he is desired to supply this winter between Tehicken and the Forks."

At Presbytery in Philadelphia, May 16, 1753, supplies were asked for. Mr. Lawrence was appointed to supply "two or three at the Forks."

June 20th, of this year, preaching was again applied for, and Mr. Henry(?) Martin was sent to preach four Sabbaths.

At Philadelphia, Oct. 4th, 1753,

“Application was also made from both settlements in the Forks of Delaware for supplies, and the North Branch particularly desire leave to apply to the Presbytery of New Brunswick, or any other Presbytery belonging to our Synod, for the same purpose.”

The next month, Nov. 21st, there was a meeting of Presbytery in Philadelphia, at which time Mr. Benjamin Chestnut was appointed to preach four Sabbaths, and Mr. Henry Martin four. At this meeting the Presbytery said:

“The Forks of Delaware have full liberty to make application to any Presbytery belonging to our Synod for as much supply as they can afford.”

At a meeting of the Presbytery, at Newton, April 9th, 1754, Mr. Martin reported that he had preached two of the Sabbaths of his appointment at the “Forks,” but had failed the other two for reasons which were sustained by the Presbytery.

At this meeting appointments were made for the Settlement, as follows:

Rev. Andrew Hunter, third and fourth Sabbaths of September; Mr. Chestnut, four Sabbaths; Mr. Martin, two; Mr. Beatty, two. These appointments were subsequently reported complied with.

Philadelphia, November 5th, 1754. Mr. Hunter was appointed to supply three

Sabbaths; and Mr. Martin, two; which were complied with.

Philadelphia, May 28th, 1755. Mr. Lawrence was sent to supply the first Sabbath of October; Mr. Martin, two Sabbaths; and Mr. Chestnut, two.

At this meeting of Presbytery, "the congregation in the Forks of the Delaware" asked permission to present a call to a "candidate," under the care of the Presbytery of New Brunswick, and if he did not accept, asked for what supplies the Presbytery might be able to give them.

This request was acceded to, but ^{who} the call was made out for does not appear. That it was not accepted is manifest from the fact that the congregation remained vacant for several years after.

Philadelphia, October 21st, 1755. Mr. Beatty, Mr. Chestnut and Mr. Martin were appointed to supply each one Sabbath, and fulfilled their appointments.

Philadelphia, September 21st, 1756. Mr. Beatty appointed to supply three Sabbaths; Mr. Chestnut, three; and Mr. Martin, two, before the next (May) meeting of the Presbytery.

Philadelphia, May 24th, 1757. Rev. Wm. Ramsey appointed to supply the last Sabbath in June and first two in July; Mr. Martin, two, before next meeting of Presbytery; Mr. Chestnut, the first two

Sabbaths in August; and Mr. Beatty, the first Sabbath in September.

Philadelphia, October 4th, 1757. Mr. Martin appointed to preach four Sabbaths; Mr. Beatty, one; and Mr. Chestnut, the second Sabbath of November.

Philadelphia, May 17th, 1758. Mr. Chestnut, to preach two Sabbaths; and Mr. Martin to devote one-fourth of his time to the Church in the Settlement.

Philadelphia, November 30th, 1758. Mr. Chestnut appointed to preach two Sabbaths in the fall, and two in the spring; and Mr. Martin, to preach four Sabbaths, two of them to be in the winter.

Philadelphia, May 15th, 1759. Rev. James Latta appointed to preach the fourth and fifth Sabbaths in September; Mr. Chestnut, four Sabbaths, two of them being the last Sabbath in July and the first in August; Mr. Beatty, two Sabbaths; and Mr. Martin, "as much as he can."

Philadelphia, October 2d, 1759. Presbytery appointed that Mr. Martin preach four Sabbaths; Mr. Chestnut, four; Rev. John Simonton, two; and Mr. Beatty, two.

Philadelphia, May 14th, 1760. Rev. Joseph Montgomery to preach one Sabbath; and Mr. Latta, two.

Philadelphia, August 20th, 1760. Mr. Latta to supply two Sabbaths.

Philadelphia, November 20th, 1760. Mr.

Latta, to supply two Sabbaths before the next meeting of Presbytery; and Mr. Chestnut, two Sabbaths in March.

Thus is completed the list of supplies for this long vacancy.

In addition to these supplies, furnished by the Presbyteries of Abington and Philadelphia, under whose jurisdiction the Church was during this vacancy, we find, from evidence preserved in the bounds of the congregation, that Rev. Benjamin Hait, of the Presbytery of New Brunswick, preached in 1758; and Rev. Thomas Lewis, of the Presbytery of Suffolk, preached in 1759.

Notwithstanding this long vacancy in the pastorate, the congregation seems to have been in a prosperous condition, as the following record goes to show:

"August 21st. This day, as some people of this congregation hath for some time past wanted convenient seats, it is unanimously agreed to allow one long seat on each side, viz: one before Wm. Hazlet, to John Hays and son, and one on the other side to John Clendinen. Also, it is proposed to set one short seat on the upper side of the pulpit. It is agreed that the above-mentioned seats are only to accommodate people for the present, till other accommodations be made."

CHAPTER II.

1761—1783.

IN 1758, the Old Side and New Light parties in the Presbyterian Church united. This made some changes necessary in the arrangement of Presbyteries. Accordingly the Presbytery of Abington, which had belonged to the New Light party, was merged into that of Philadelphia. The Church in the Settlement, therefore, now came under the care of the Presbytery of Philadelphia.

At a meeting of this Presbytery, in Philadelphia, Aug. 13th, 1761, Rev. John Clark presented his credentials from the Presbytery of New Brunswick and was received a member of the Presbytery. The same day a call was presented to him from the "Forks of Delaware." He took the matter under consideration until the next meeting. In the meantime he was directed to supply "at the Forks of Delaware in the following manner, viz: two Sabbaths at Allenstown and one at Hunters' Settlement, interchangeably, except two Sabbaths at Tehicken."

Here, it will be observed, the church began to assume the name of Allentown, to more clearly distinguish it from the other church in the "Forks," Mt. Bethel, at Hunter's Settlement.

For some reason, which does not clearly appear, the congregation became divided upon the subject of calling Mr. Clark. At the next meeting of the Presbytery, Nov. 17th, 1761, both parties appeared, to press their views in the matter. The one party did not wish the Presbytery to permit Mr. Clark to accept the call which he had under consideration; the other insisted upon their right to call him. The Presbytery inquired of the commissioners from the congregation, who favored the calling of Mr. Clark, whether they thought they were able to support him as promised in their call, in case the opposing party declined to assist. If they thought they could they were granted liberty to prosecute their call, leaving the opposing party to act according to their own judgment. It seems the friends of Mr. Clark expressed their ability to fulfil their promises to him, as, at a later hour of the same day, "Mr. Clark signified to the Presbytery his acceptance of the call from the Forks of Delaware, in which they promise him, during his continuance with them as a regular Gospel

minister; the sum of * * * * pounds per annum and the use of a parsonage."

At this meeting of Presbytery, Mr. Latta was appointed to preach at the Settlement three Sabbaths in March; and Mr. Chestnut, the last Sabbath of November. It would seem the dissatisfied ones in the congregation were not disposed to acquiesce in the settlement of Mr. Clark, as we find that at the meeting of Presbytery in Philadelphia, April 6th, 1762, "A few people in the Forks of Delaware applied for preaching." It seems there were criminations and recriminations. The installation of Mr. Clark had been deferred up to this time, probably on account of the difficulties in the congregation. Now, however, a request was preferred for his installation. The request was acceded to by Presbytery, but the time for the installation was to be fixed at the next meeting. Accordingly, May 18th, 1762, at Philadelphia, the Presbytery fixed Wednesday, October 13th, following, as the day for Mr. Clark's installation. Rev. Richard Treat was to preside and preach the sermon. Rev. Henry Martin, Rev. James Latta, and Rev. Charles Beatty, were to assist in the other parts of the service. This committee reported to Presbytery, Nov. 9th, 1762, that they had installed Mr. Clark according to appointment.

Thus the church came under the care of a regular pastor again, Oct. 13th, 1762. In order that the ecclesiastical connections of the church may be properly traced, it should be remembered that during this year, 1762, the Presbytery of Philadelphia was divided. The two Presbyteries were designated respectively First and Second Presbyteries of Philadelphia. The Church in the Settlement was under the care of the First Presbytery. It should be remembered also, that Mr. Clark was installed pastor of the two congregations, Allentown and Mount Bethel. It seems the troubles in the Settlement Church well nigh, if not wholly, subsided after the installation of Mr. Clark. Apparently things moved along smoothly in the pastoral charge until 1766. October 26th, 1766, however, difficulties in the Mount Bethel Church were brought to the attention of Presbytery. Mr. Clark desired to be released from his pastoral charge. This was not acceded to by Presbytery, but all parties were counseled to exercise Christian forbearance, and settle their difficulties in an amicable manner. Thus things were quieted down till the next spring. April 7th, 1767, however, the Mount Bethel people asked Presbytery to appoint a committee to inquire into their affairs, and call Mr. Clark to account upon some charges which they

desired to prefer against him. Mr. Clark made a satisfactory explanation to Presbytery in regard to the matters, and Rev. Charles Beatty and Rev. Wm. Ramsey were sent to Mount Bethel as a healing committee. Notwithstanding this, May 21st, 1767, commissioners from Mount Bethel reported to Presbytery that there was no hope of peace and reconciliation among them; whereupon Rev. Richard Treat, Rev. Enoch Green and Rev. Benjamin Chestnut, from the First Philadelphia Presbytery, were added to the committee already appointed, and Rev. John Hanna, Rev. Wm. Kirkpatrick, and Rev. John Rosbrugh, of the Presbytery of New Brunswick, were invited to meet with them at Mount Bethel on the third Tuesday of June, and endeavor to settle the difficulties. Nov. 3d, 1767, this committee reported that some of them had fulfilled the duties of their appointment, but as there was not a quorum present, they had taken no decisive action. They had, however, endeavored to allay the existing animosities.

The next day, however, November 4th, owing to the gloomy aspect of affairs and bodily weakness of the pastor, Presbytery released Mr. Clark from his pastoral charge. Thus the Church in the Settle-

ment became vacant again, November 4th, 1767.

It was during Mr. Clark's ministry that we have the first recorded Indian murder in the Settlement. The victim was the wife of James Horner, one of the early settlers. Her remains lie in the old church yard. Having traced the pastorate of this period to its close, we return to the secular affairs of the congregation. In 1761, the congregation purchased a piece of land from Samuel Wilson, containing about eighty-two acres, for a parsonage farm. The transfer was made in the name of Thomas Armstrong and James Ralston, as contributors to the purchase price. They were to hold it in trust for the congregation. These eighty-two acres were a part of a tract of two hundred and fifty acres, purchased by Samuel Wilson from Zechariah and David Jones, "of White Clay Creek Hundred, (?) in the county of New Castle, upon Delaware." David and Zechariah Jones, here spoken of, were the heirs and executors of the will of their father, Morgan Jones, of "Hundred of Pecander, in county of New Castle, upon Delaware." The assignment made by them to Samuel Wilson was on January 1st, 1761. The assignment made by Samuel Wilson, of the eighty-two acres, was on March 2d, 1761.

The purchase price was two hundred

and two pounds. The situation of this parsonage farm was perhaps a half mile or a mile north of the present village of Howertown. As the property was simply held by Thomas Armstrong, and James Ralston, in trust for the congregation, it was deemed necessary to make some public declaration as to whom the property in reality belonged; and what the original intent was in its purchase; and also to bind those who might come after them in the trust, so that the property thus belonging to the congregation might not be squandered, and the trust abused. Accordingly, in 1767, Thomas Armstrong and James Ralston made a declaration, the purport of which was as follows:

The property, although deeded over to them in person, did not belong to them exclusively, but they were only contributors to the purchase price, together with others. Their names were only used in the transfer, at the special request of the other contributors. The names of the other contributors were James Craig, Arthur Lattimore, Charles Wilson, John Walker, James Kerr, William Heaslet, James Horner, John Riddle, David Chambers, John Ralston, Mary King, Robert Lattimore, William McNair, John McNair, and Alexander Dobbin, of Allen Township, and Thomas Herron, of Moore Township.

Samuel Wilson, from whom the property was purchased, was himself a contributor. The trustees could not sell the property, without the consent of a majority of the contributors, or their heirs. This consent had to be given in writing, and signed by the contributors or their heirs. In case any one of the original contributors died before such consent might be required, his or their heirs had the right to vote instead. The heirs, however, could only cast one vote, and this was by the oldest living son. If no son happened to be alive to cast the vote, then the oldest living daughter had the right to vote. If there was no daughter, then the principal heir mentioned in the will of the deceased contributor. And if such heir was not alive, then the oldest son or daughter of such heir was to vote, as in the case of the son or daughter of the contributor himself. This consent being thus obtained, the trustees had a right to sell the property and make a deed for the same. They also had the power to sue for any portion of the sale price, if it was necessary. The price of the property was to be divided among the contributors, or their heirs, in proportion to the amounts respectively contributed. A list of the contributors, with the amounts contributed, was given to determine the *pro rata* of distribution, if it should ever be needed. If

the price of the property was received in payments, the trustees were to divide each payment in the proper proportions. They were not to bear more than their proper proportion of the expenses attending the sale of the property or the collection of the money for which it was sold. They were not bound to proceed to the collection of such money without the direction of the contributors or their heirs, and not then until money was furnished them to defray the expense of such collection; nor were they responsible for the loss by bankruptcy, or any other cause over which they had no control, of any part of the price.

Such was the jealous care with which the interests of the Church and people were watched over.

About this time the congregation in the Settlement became weakened, probably on account of the formation of the Associate Presbyterian Church. The seceded ministers came to Pennsylvania in 1754. They had a congregation at Deep Run. They built a church at Howertown, but never had a minister. The Rev. Wm. Marshall, of Philadelphia, Clerk of the Associate Presbytery, however, visited them from time to time. Many of the Associate ministers and churches joined with the Reformed Presbyterians in forming the Associate Reformed Presbyterian

body. The faithful remnant in the "Forks" would not acquiesce, and removed to Western Pennsylvania. The old log church is gone and the graves near it are overgrown with trees.

The vacancy in the Settlement Church, after Mr. Clark left, was not of long duration. From time to time supplies were granted by Presbytery. The next spring after Mr. Clark left, the Presbytery, May 28th, 1768, sent Rev. Alexander Mitchell to supply two Sabbaths, and again, Nov. 23d, to supply one Sabbath.

March 29th, 1769, the Settlement people asked permission of Presbytery to present a call to Rev. John Rosbrugh, of the Presbytery of New Brunswick. They were advised to secure, in connection with Mt. Bethel, as much of Mr. Rosbrugh's time as they could. As Mr. Rosbrugh was connected with the Presbytery of New Brunswick, the people thought it would be to their advantage to be transferred from the care of the First Philadelphia Presbytery to that of the Presbytery of New Brunswick. They, therefore, petitioned the Synod, convened at Philadelphia, May 23d, 1769, to transfer them to the care of the latter Presbytery. The committee from the congregation and both Presbyteries concerned were heard, after which the Synod deemed it not expedient at that

time to accede to the request. They, however, directed the First Presbytery of Philadelphia to inquire more particularly into the circumstances of the congregation, and if they found it expedient, they were empowered to transfer them according to their desire.

The Presbytery did inquire into the matter. In the meantime, Nov. 9th, 1769, the people asked for supplies. In answer, Mr. Mitchell was sent to preach one Sabbath in the fall, and Mr. Boyd one Sabbath in the spring.

At the same time Presbytery expressed the hope that a part of the time of Mr. Rosbrugh might be secured. They also suggested the propriety of Mr. Rosbrugh's connecting himself with the First Philadelphia Presbytery.

In pursuance of the action of 1769, we find the following minute made by Synod, May 21st, 1770, while in session in New York :

“The First Presbytery of Philadelphia reported that, in compliance with an order of Synod last year, they had, in conjunction with the Presbytery of New Brunswick, inquired particularly into the state and connections of the congregation of Allentown, in the Forks of Delaware, and it is the unanimous opinion of both Presbyteries that it is at present most subservient to

the interests of religion in those parts, for the Presbytery of New Brunswick to take under their care, not only the congregation of Allentown, but also the congregation of Mt. Bethel, both of which are in the Forks of Delaware, and both which have been under the care of the First Philadelphia Presbytery. The Synod therefore orders the Presbytery of New Brunswick to take both the said congregations under their care for the future."

Thus was the church returned to the care of the New Brunswick Presbytery, from which it was separated by the erection of the Presbytery of Abington in 1751.

Whilst these matters were going on in the Synod, and First Philadelphia Presbytery, corresponding movements had existed in the Presbytery of New Brunswick which were calculated to lead Mr. Rosbrugh to the pastorate of the Church in the Settlement. April 19th, 1768, that Presbytery had directed him to preach one Sabbath at the Settlement before the spring meeting of the Presbytery. April 18th, 1769, he was released from his former pastoral charge, and the same day received a call to the Church in the Settlement, in connection with the church at Greenwich. He was granted permission to accept this call upon condition that the Allentown Church should be transferred to the care

of the Presbytery of New Brunswick. This accounts for the presentation of the petition by the Allentown people to the Synod, on the 23d of May following, for the transfer of the congregation. Mr. Rosbrugh had been at the Settlement and had expressed his acceptance of their call, April 3d, previous to its presentation to him in Presbytery on the 18th of the same month. This is made explicit by the following record in the books of the congregation:

“The Rev. John Rosbrugh accepted the call of Allentown congregation the 3d day of April, 1769; that is to allow the congregation two-thirds of his time for * * * * pounds per annum.”

Having expressed his acceptance to the people, and learned the conditions upon which the Presbytery would allow him to accept it, it was natural for the people to seek to fulfil the conditions, viz: the transfer of the congregation. From the time Mr. Rosbrugh expressed his willingness to accept this call, his time was doubtless largely if not exclusively devoted to the Settlement and Greenwich.

The petition for the transfer of the congregation not being granted in 1769, as we have seen, the Presbytery of New Brunswick appointed Mr. Rosbrugh, Oct. 19th, 1769, “constant supply to the people of Greenwich and Allentown” until the

next meeting, except three Sabbaths, which he was to devote to Mt. Bethel. As we have seen, the Synod transferred the Church in the Settlement to the care of the Presbytery of New Brunswick, May 21st, 1770. The conditions upon which Mr. Rosbrugh might accept the call being fulfilled he expressed his acceptance of the same April 15th, 1772. In was probably on account of the unsettled state of the ecclesiastical connections of the Settlement Church, that caused the neglect of completing the pastoral relations during the two years which transpired between the transfer and installation. Even when the matter was agitated and the call was accepted, the installation was deferred until the fall of 1772. Oct. 13th, 1772, however, the people renewed their request for Mr. Rosbrugh's installation. The Presbytery thereupon appointed Oct. 28th, at noon, as the time for the services. Rev. John Guild was to preside and preach the sermon. The other members of the committee were Rev. John Hanna, Rev. Jacob Vanarsdalen, and Rev. Samuel Kennedy.

Thus the Settlement Church came again regularly under the care of a pastor, Oct. 28th, 1772. From this time till 1776, affairs moved along quietly and satisfactorily in the congregation. But, in 1776, the spirit of American independence roused

the Settlement people along with their fellow countrymen. A company of soldiers was recruited in the Settlement, which marched to the seat of war under the command of Capt. Hays. Mr. Rosbrugh accompanied them as Chaplain. When at Trenton, Jan. 2d, 1777, he was overtaken, when comparatively alone, by a company of Hessians, and brutally murdered. Thus, in so tragic a manner, the church again became vacant. It should be recorded, to the lasting credit of the Church in the Settlement, that they continued Mr. Rosbrugh's salary while he was connected with the army, and after his death honorably paid all dues to his widow.

During the pastorate of Mr. Rosbrugh, the church and grave yard lots were deeded over to the congregation. They were both upon land owned by James Craig, and by him deeded to the congregation, March 17th, 1772.

The property was made over in trust to John Walker, Arthur Lattimore, Robert Lattimore, John Ralston, John McNair and William Craig. The burying ground contained eighty-one perches, and the church seat, thirty-seven perches of land.

As in the case of the parsonage farm, the trustees made a declaration with regard to the original intent in conveying the property to them. The declaration was

made March 12th, 1772, the import of which was as follows: The church was for the use of the Presbyterian congregation of Allen Township; and the burying ground for the use of its members. Certain requisites were necessary to constitute a person a member of the congregation. He must hold to the principles of the Westminster Confession of Faith and Directory, as interpreted by the Synod under whose care the congregation at the time was. He must have attended upon Divine worship in the congregation for at least twelve months, and contributed regularly to the support of the Gospel, in order to have any interest in or claim to the property belonging to the congregation. A person was no longer considered a member, if he departed from the principles of the Westminster Confession of Faith and Directory; or did not continue to attend in an orderly manner upon Divine worship. No one who changed his religious views, separated from the Synod or congregation, or refused or neglected to contribute to the support of the church, could succeed to the trust, or have any interest in the property. If any one died, while in the trust, the congregation could choose another to succeed him. This choice was made by a majority of votes of all the adult male members of the congre-

gation. In meetings called for this purpose, the pastor of the congregation, if present, was, at all times, to preside as Moderator.

If it was not convenient for the choice thus to be made it might be done by a committee appointed by the congregation for that purpose. In order to prevent lawsuits or troubles arising with regard either to the pieces of ground or the pews in the church, the decision of a majority of the adult male members of the congregation was declared to be final in all such cases. No person was allowed to occupy as their place of residence, any building or buildings which were then upon the premises, or that might be erected thereafter. Thus we see again the care with which the rights and interests of the congregation were guarded.

After the death of Mr. Rosbrugh, Jan. 2d, 1777, the congregation desired to be returned to the care of the First Philadelphia Presbytery. They sent a supplication on this subject to Synod, convened at Philadelphia, May 21st, 1777, which came up for consideration on the 23d. The supplication was granted as shown by the following minute of the Synod under that date:

“By the committee of overtures, a supplication from the congregation of Allen-

town, in the Forks of Delaware, requesting that they might be set off from the Presbytery of New Brunswick, and put under the care of the First Presbytery of Philadelphia, to whom they formerly belonged, was brought in and read. The Presbytery of New Brunswick freely concurring, the Synod grant the suppliant's request, and the First Philadelphia Presbytery is ordered to take said congregation under their care."

The congregation being vacant, supplies were required. April 8th, 1777, the congregation asked supplies of the First Presbytery of Philadelphia. They requested that Rev. Alexander Mitchell might be sent to them one-fourth of his time as stated supply. This request was granted.

At Deep Run, June 17th, 1777, further supplies were asked, and especially for one-fourth of Mr. Mitchell's time. Mr. Mitchell was sent to preach every fourth Sabbath, and Rev. Nathaniel Irwin to preach one Sabbath, and Rev. James Grier one Sabbath, until the next meeting of Presbytery.

The First Presbytery of Philadelphia, met again at Deep Run, April 7th, 1778, on account of the presence of the British Army in Philadelphia at that time. At this meeting

"A commission from the congregation of Allentown, in the Forks of Delaware,

appeared before Presbytery and represented that the Rev. Mr. Sproat, a member of this Presbytery, in consequence of an invitation from the congregation, had come into the Society, and agreeably to their earnest desire, expressed a willingness to supply them till the way should be clear for his returning to his own congregation in Philadelphia. The Presbytery are well pleased with this proposal, and recommend it to Mr. Sproat to supply the said congregation as long as may be convenient for him, and on such terms as he and they can agree."

Mr. Sproat was pastor of the Second Church of Philadelphia, and was absent from the city on account of the presence of the British there. While in the Settlement he lived in the parsonage, and preached twenty Sabbaths, at least, for the people. At Neshaminy, Sept. 1st, 1778, Esq. McNair, commissioner in behalf of the congregation, asked for supplies. In answer, Mr. Mitchell was sent to preach one Sabbath in October, and one more at discretion. Presbytery met at Newton, Nov. 3d, 1778, at which time the people asked that Mr. Isaac Keith, if licensed, might be permitted to supply them regularly until the next meeting of Presbytery.

Presbytery, however, appointed Mr. Mitchell to preach the first and second

Sabbaths in February, Mr. Irwin to preach one Sabbath before the next meeting, and Mr. Robert Keith and Mr. Isaac Keith each seven Sabbaths before the next meeting. At Pittsgrove, April 9th, 1779, Robert Keith was appointed to preach two Sabbaths. May 21st, 1779, Capt. Ralston, as commissioner, asked particularly for the services of Mr. Isaac Keith. Mr. Mitchel was appointed to preach three Sabbaths in July and three in August, and administer the Lord's Supper; Mr. Irwin was to preach the third Sabbath in Oct.

At New Providence, Nov. 2d, 1779, Rev. Alexander Mitchell, in behalf of the congregation, asked for supplies. Mr. Irwin appointed to preach the third Sabbath in March; Mr. Grier the fourth Sabbath in November, and first and second Sabbaths in March; and Mr. Mitchell was to preach six Sabbaths before the next meeting of Presbytery.

During the year 1779, Rev. Joseph Treat, of the Presbytery of New York, and Rev. Wm. Graham, of the Presbytery of Hanover, preached one or more Sabbaths.

The Presbytery of Hanover occupied Southern territory, and Mr. Graham seems to have visited the congregation in quest of funds for a Southern institution of learning. Upon the church books stands the

following record : "July 28th, 1779, application was made to this congregation from Liberty Hall College, North Carolina, for their charitable benefactions ; and in consequence, the congregation raised a collection amounting to £50 10s. 6d. for use of said college." We find also Mr. Graham's receipt for this collection as follows :

"Aug. 23d, received of Allentown congregation the sum of sixty-eight pounds thirteen shillings and sixpence, for use of Liberty Hall Academy, in Virginia, by Wm. Graham."

These records doubtless refer to the same thing. Some member of the congregation seems to have made the record of the collection, calling the institution a college in North Carolina. Mr. Graham seems to have received an additional contribution, and gave his receipt for the whole amount, properly calling the institution an Academy in Virginia.

At Neshaminy, April 4th, 1780, William McNair, Esq., as commissioner, asked for supplies. Mr. Mitchell was sent to preach four Sabbaths in April, Mr. Boyd one Sabbath in September, Mr. Grier third Sabbath in April, and first in July, and three Sabbaths in August. Mr. Isaac (?) Keith was to preach the fifth Sabbath in April. At Philadelphia, May 19th, 1780,

Mr. Mitchell was appointed to preach two Sabbaths at Newton. Oct. 17th, 1780, we find the following record made by Presbytery.

“A written application from the congregation of Allen’s Town was presented by Mr. Hugh Horner, their commissioner, requesting supplies from us, and also liberty to apply to some other Presbytery for the same purpose. Presbytery cheerfully grant them that liberty, and recommend to them to apply to the Presbytery of New Brunswick, as most likely to favor their design.”

Presbytery, at this meeting, appointed Mr. Mitchell to preach the fifth Sabbath of October, the second Sabbath of December, and the second Sabbath of February, Mr. Irwin, the first Sabbath in January, and Mr. Grier the first Sabbath in April. In addition to these we find that, during this year, Rev. John De Bow, of the Presbytery of Orange, preached one or more Sabbaths. Also Mr. Frederic Stiner, who does not seem to have been in connection with the Presbyterian Church.

It would seem the people improved the permission granted them to apply to the Presbytery of New Brunswick for supplies, as we find them asking permission of Presbytery, convened at Neshaminy, April 17th, 1781, to present a call to a member

of that Presbytery. The following record, under that date, is sufficiently explanatory:

“Mr. John Ralston, a commissioner from Allen’s Township, requests supplies for that congregation, and also that they may be permitted to prosecute a call before the Presbytery of New Brunswick for the Rev. Mr. Peppard, a member of that Presbytery.”

At a later stage of the meeting

“The congregation of Allen Town are permitted to prosecute the call for Mr. Peppard before the Presbytery of New Brunswick, agreeably to their request.”

At the same meeting, April 17th, 1781, the Presbytery appointed Mr. Mitchell to preach the fifth Sabbath of April, and fourth Sabbath of August, Mr. Boyd the first Sabbath of September, and Mr. Irwin the fourth of September.

The call presented to Mr. Peppard was accepted by him, but at what time does not appear. He removed to the bounds of the congregation, but took no immediate steps for the transfer of his ecclesiastical relations. His residence among the people and preaching to them without being installed, was in due time taken notice of by the First Presbytery of Philadelphia, under whose care the church was.

In the minutes of Presbytery, convened

in Philadelphia, October 15, 1782, the following record may be found:

“Presbytery were informed that the Rev. Francis Peppard, a member of the New Brunswick Presbytery, has accepted a call from the congregation of Allen Township, in the Forks of Delaware, and has, for some time, resided among that people as their minister, but as the congregation has not applied to this Presbytery to have him installed, nor has Mr. Peppard offered to join himself to us as a member, the Presbytery appoint Mr. Mitchell to write to Mr. Peppard and the congregation, to know their sentiments on that affair, and make report at our next.”

At a meeting of the Presbytery, May 23, 1783, Mr. Peppard presented his dismission from the Presbytery of New Brunswick, and was received a member of the First Philadelphia Presbytery. The commissioners of the congregation, at the same meeting, applied for the installation of Mr. Peppard. Accordingly, Rev. Alexander Mitchell was appointed to preside at the installation, which was to take place on the second Tuesday of August.

Rev. James Grier was to preach the sermon, and Rev. Nathaniel Irwin was to give the charge.

We find the following report of this

committee to Presbytery, at Philadelphia, October 21st, 1783:

“The committee appointed to install Mr. Peppard in the congregation of Allen Township, in the Forks of Delaware, report that they attended upon and performed that business on the thirteenth of October. Their reasons for not attending on the day appointed sustained.” Thus the congregation, on October 13th, 1783, came again regularly under the care of a pastor.

CHAPTER III.

1784—1812.

THAT the ecclesiastical connections of the congregation may be followed, it should be remembered that during Mr. Peppard's pastorate, in 1786, the First and Second Philadelphia Presbyteries united, forming that of Philadelphia. From this time forward the Church in the Settlement was under the care of this Presbytery.

The pastorate of Mr. Peppard does not seem to have been the pleasantest in the history of the congregation. Several things conspired to make his situation unpleasant. Among other things, several families on the Monoquacy creek purchased a piece of ground and erected a building called the Academy. They collected a library and started a debating society. This building was far superior to that in which the people worshiped. Mr. Peppard thought this was setting up altar against altar. He therefore opposed it. The ground on which the building was erected had no good title, and was recovered by a suit at law. The land was

• purchased by Mr. Thomas McKeen. In addition to the troubles with regard to the Academy, difficulties arose involving church discipline. Mr. Peppard seems to have been very zealous in endeavoring to preserve the purity of the church. When derelictions in duty occurred he had the offenders brought before the Session. The matter did not always stop there, but was sometimes carried up to the Presbytery. One of these cases was brought before Presbytery in Philadelphia, Dec. 22d, 1791, and drew forth extended admonitory resolutions addressed to the Session, congregation, and aggrieved party.

An unhappy state of affairs continued until Oct. 21st, 1794, at which time Mr. Peppard asked to be released from his pastoral charge on account of some difficulty with reference to the payment of his salary. The Presbytery cited the congregation to appear before them, in Philadelphia, Nov. 17th, 1794, by commissioner, to show reason why Mr. Peppard should not be released. Accordingly Mr. Hugh Horner appeared in behalf of the congregation and protested against the dissolution of the pastoral relation. Notwithstanding this, Presbytery released Mr. Peppard the same day.

Thus the church, Nov. 17th, 1794, became again vacant. Immediately upon

the release of Mr. Peppard from the pastoral charge, the congregation, by their commissioner, asked for supplies. It does not appear that any were appointed at this meeting, which may be accounted for by the fact that Mr. Peppard did not cease his labors in the congregation until in May, 1795. Although the pastoral relation had actually been dissolved Nov. 17th, 1794, the Philadelphia Presbytery reported to the Synod, May 25th, 1795, that Mr. Peppard was in the pastorate at Allentown at that time. About this time, however, his labors ceased there, being dismissed in April from the Philadelphia Presbytery, to connect himself with the Presbytery of New Brunswick. In April, 1795, Presbytery appointed Rev. Daniel Jones to preach the fifth Sabbath of November, the fourth Sabbath of February and the first Sabbath of March. During this year also, Rev. Jacob Lake, Rev. Michael Arthur, Rev. Nathaniel Irwin, and Rev. John Hanna preached. In April, 1796, Rev. James Boyd was sent to preach the first Sabbath in October, and Rev. John Gemmel the first Sabbath in August. In October of this year, Presbytery appointed Rev. Daniel (?) Jones to preach the first and second Sabbaths in December; Rev. Uriah Dubois, the second Sabbath of November, and the first and second

Sabbaths of March, and Rev. Nathaniel Irwin, the fifth Sabbath of October. In addition to these, during this year, Rev. Robert Russel, Rev. Asa Dunham, Rev. Francis Peppard, Rev. John Hanna, Rev. Peter or James Wilson, and Rev. Robert Findley preached. In 1797, we find Rev. Asa Dunham, Rev. Uriah Dubois, Rev. George or Archibald Scott, Rev. Robert Russel, Rev. Nathan Grier, and Rev. Nathaniel Irwin preached.

After the close of the American Revolution the congregation became weakened on account of frequent removals. This was occasioned by the Allens (except James) espousing the royal cause in the struggle for liberty. Their lands were consequently confiscated we believe. This caused difficulties in the titles of property. Some paid for their property the second time, while others removed on account of the difficulty.

With the year 1797, however, began, as it were, a new era in the history of the congregation. They had previously carried on the affairs of the church by means of officers appointed by themselves, but who had no power to defend the rights or enforce the claims of the congregation. Difficulties arose from time to time with regard to the renting of the pews in the church. The management of the parsonage farm

also was a source of trouble. The affairs of the congregation being in an unwieldy condition, it was deemed expedient to have it incorporated. Accordingly Messrs. John McNair, Hugh Horner, James Ralston, Joseph Horner, Thomas Horner and Wm. Lattimore, as trustees of the congregation, petitioned for an act of incorporation. This petition was granted and the congregation was incorporated under the name of the "English Presbyterian Congregation," in Allen Township, in the County of Northampton, State of Pennsylvania.

They were allowed to control property whose income should amount to any sum not exceeding two thousand pounds lawful money of the State of Pennsylvania.

The following rules were adopted to govern the Society under their charter :

"First. All those who have or may hereafter subscribe these rules, and contribute towards the support of the Society, shall be considered members in common ; but those only who are admitted to sealing ordinances are members in full communion.

"Second. The spiritual government of this Society shall be by a minister and at least three regularly ordained elders, who

shall constitute a Session, and have power to hear and try all cases respecting their members, that may orderly come before them, so far as they are warranted by Scripture and our church standards, and decide thereon in the first instance, with liberty of appeal.

“*Third.* That six Trustees shall be chosen from said Society, two of whom shall vacate on the first day of January next, and two in each successive year, and their places be filled up by a new election; whose business shall be to settle accounts with the Treasurer on the same day yearly; to have charge of all money belonging to the Society; all pews or seats in the church to be taken from and given up to the Trustees; and those who attempt to give or receive seats without their consent, shall be deemed inimical to the interests of the Society, and meet a serious rebuke in Session at a future day.

“*Fourth.* The Trustees may, at any time when the concerns of the Society require it, on previous notice stating the design, convene the members, a majority of whom shall be decisive in all matters that shall orderly come before them.

“*Fifth.* All donations, bequests to the Society, and all possessions, effects, and

property whatsoever, shall, and at all times and forever, be and remain appropriated, secured and made use of for the Society.

"Sixth. Every member of the Society renounces herewith expressly all and every claim to the property of the Society, and promises that in case any part of said property shall come into his hand, put upon his name in trust, he will in no manner abuse such confidence, nor make for himself or his heirs claim or pretension thereto; and that he will do with it agreeably to the disposal of the Society, and faithfully and punctually observe their orders.

"Seventh. All those who shall emigrate from other Societies and bring with them a certificate or testimonial of their good morals, shall be admitted to equal privileges with others in like standing."

The congregation being incorporated, its affairs were carried on in a systematic manner. The Trustees elected a President and Secretary from their own number from time to time, and their proceedings were carried on according to parliamentary rules. The minutes of the Trustees' meetings were carefully recorded in a book provided for that purpose. From this book may be learned the whole internal affairs of the Society from that time. As speci-

fied in the provisions of the charter, two new Trustees were elected annually to fill the places of those whose term of office expired on the first of January of each year. Those whose term of office thus expired were a committee to settle with the Treasurer for the previous year.

At the time the congregation was incorporated, it was without a pastor. As we have intimated, in 1796 and 1797, among others, Rev. Robert Russel preached in the settlement. In 1796, Rev. Uriah Dubois also preached. When the question of the election of a pastor came up, both these gentlemen were candidates.

The younger members of the congregation were in favor of Mr. Dubois, but the older ones preferred Mr. Russel. When the question came to a vote, the younger members were overruled, and Mr. Russel was elected pastor. Having elected Mr. Russel, the people proceeded to settle him among them. The course pursued is pointed out in the following minute made by the Presbytery of Philadelphia, Dec. 2d, 1797 :

"It appeared to Presbytery that application had been made by the congregation of Allen Township, in the State of Pennsylvania, to a committee of this Presbytery sitting at Deep Run, in the month of August last, for directions as to the method

in which they might prosecute a call to Mr. Robert Russel, then a licentiate under the care of the Presbytery of New Castle, and that the aforesaid committee considering that the prevalence of a contagious fever in the city of Philadelphia then did, and for a considerable time probably would prevent a regular meeting of the Presbytery, certifies these circumstances to the Presbytery of New Castle, that if a regular call should be offered through them to Mr. Russel, no exception would, in the judgment of the committee, be taken to this procedure by the Presbytery of Philadelphia; which certificate was offered to the Presbytery of New Castle and they judged it sufficient to authorize them in presenting said call to Mr. Russel, which they accordingly did, and on his acceptance of the same, dismissed him to join this Presbytery as already stated. Whereupon Presbytery heard Mr. Russel deliver a popular sermon and examined him on experimental religion and systematic divinity, as parts of trial for ordination, and agreed to sustain the same."

The Presbytery, or a committee thereof, repaired to the Settlement, April 17th, 1798, and there further examined Mr. Russel in Systematic Theology, Ecclesiastical History, Church Government and Arts and Sciences. All these parts of trial were

sustained. The next day Mr. Russel preached a popular sermon, and was ordained and installed. In these services, Dr. Ashbel Green, of Philadelphia, preached the ordination sermon, Dr. William Tennent, of Abington, and Rev. Nathaniel Irwin, of Neshaminy, delivered the charges.

Thus, April 18th, 1798, the church again came under the care of a regular pastor. The first meeting of the Trustees after the incorporation that we have any account of was June 11th, 1798. At this meeting all the original Trustees, viz: Hugh Horner, John McNair, Thomas Horner, Wm. Lattimore, James Ralston and Joseph Horner, were present. In addition, Adam Clendinen, Wm. Kerr, James Clyde, John Walker, James Kerr, James Hays and Henry Epple. As the charter required two of the Trustees to vacate on the first of January of each year, there probably was an election previous to this time to fill the two vacancies occurring January 1st, 1798. If this was not the case, the election must have taken place at this meeting, June 11th, 1798, as we find Mr. Epple among the number of Trustees at this time, and elected President of the Board for the year. Mr. Wm. Lattimore was at the same time elected Secretary. Mr. Hugh Horner had been Treasurer previous to the incorporation and was con-

tinued in that office. The President and Secretary were to hold their office for one year. Thus was the Board of Trustees under the charter fairly organized, and went forward from year to year to transact the business of the corporation.

At this meeting, June 11th, 1798, the Trustees appointed a committee to settle with Messrs. Wm. Kerr, John Walker, Thomas Horner, and James Kerr, respecting the affairs of the parsonage farm. These gentlemen probably had the direct oversight of the parsonage farm at the time, and the settlement referred to was doubtless with regard to the sale of the property. Although we have not the means at hand to determine the exact time at which it was sold, collateral evidence goes to show that it was on or about April 10th, 1797, as Jacob Bear's bonds for the purchase of the same bore that date. In accordance with this, Oct. 13th, Jacob Bear applied to the Trustees to know if they would receive part of the interest due April 10th previous, on the sale of the parsonage farm. The money for this property was paid to the Trustees from time to time, and was invested largely in United States stock, in the Northampton and Easton banks. The Northampton bank failed and the greater portion of the money was lost.

Although the congregation had been weakened by removals, it still remained pretty strong at the time of its incorporation. A ledger account was opened in the latter part of 1798. The names of over fifty persons were entered as financially, at least, connected with the congregation or society. How many of these were regular members of the church does not appear, but probably the greater part.

As the act of incorporation required a settlement each year with the Treasurer, the Trustees, Jan. 7th, 1799, made it a standing rule that the two trustees who went out of office each year were to be a committee to make such settlement.

A singular custom prevailed in the congregation at this time. It was that the Elders and Trustees were each to pay twenty-five cents every Sabbath as collection money. This custom becoming burdensome or inconvenient, was done away in 1799.

Early in the present century the congregation became much weakened on account of many families removing to other parts of the country. The McNairs removed to western New York; the Hays to West Branch of Susquehanna, and Pittsburgh; the Ralstons and Walkers to Chester county; the Wilsons to Union county; the Craigs to Lehigh county; the

Greggs, Hemphills, Sharps and Boyds to western Pennsylvania and Ohio. From this period we may perhaps properly date the decline of the Settlement. The church, however, kept on its course, sustaining the ordinances, and carrying forward its secular affairs under the guidance of its Board of Trustees.

Up to the year 1800, although the Trustees had elected their officers and transacted their business as a body, they had not formally organized themselves into a Board. This formation of what was called the "Board of Trustees," was effected January 25th, 1800.

After the formation, the Board assumed the direct responsibility in the affairs of the society. The papers belonging to the congregation were put into their hands. Among these were the bonds for the payment of the price of the parsonage farm, and securities for other moneys belonging to the congregation held by different persons, the charter of incorporation, the deed of the parsonage farm from Thomas Armstrong to the congregation, and the deed for the same from Samuel Wilson to Thomas Armstrong. Thomas McKeen and Henry Epple were appointed a committee to draft rules for the government of the Board in their proceedings. They drafted a set of rules, the first of

which defined the times of meeting, which were to be on Saturday after the annual election of Trustees, for organizing the Board; and on the last Saturday of March, June, and September. It also prescribed a fine for non-attendance. The second defined the duties of the President. The third, those of the Treasurer. The fourth, those of the Secretary. The fifth, the duties of the members. The sixth fixed the time and manner of making out duplicates for the collection of pew rent. It may now be said the Board was fully organized. They had a constitution in the charter of the congregation, and had now adopted a set of by-laws. As they were fully organized, and had entered upon the executive duties of their office, they were prepared to take decisive action with regard to the disposal of property belonging to the congregation, subject to the provisions of the charter. One of the first and most difficult things they had to do was to straighten out the affairs pertaining to the parsonage farm. It had been formally sold, but no deed had been made to the purchaser. How to make a good title to the property under the circumstances was the question. In order to clear the way, January 31st, 1800, those who had contributed to the original purchase price, or the heirs of such as had done so, handed into the Trustees their

written consent to the sale of the same, as required by a previous arrangement between the purchasers, already referred to. This paper was submitted to Thomas Long, Attorney at Law, in Easton, for his opinion as to its legality. What opinion was expressed does not appear. However, it is evident from the nature of the paper that time and trouble had been taken in order to have matters so arranged as to give the Trustees complete control of the church property. The drawing up of the paper was in 1797, the year the church was incorporated, but did not come before the Trustees regularly until in January, 1800. It was not ratified by law until February 15th, 1802, at which time it was recorded in the office for the recording of deeds, in Northampton county, at Easton.

However, March 29th, 1800, the Trustees unanimously agreed to apply to the proper civil authorities to grant them power to make a title to the property which had been sold on or about April 10th, 1797. They appointed Thomas McKeen to draw up a petition for that purpose. May 3d, Mr. McKeen reported that he had not drawn the petition and suggested that the whole matter be put into the hands of an attorney. It was accordingly referred to John Ross, Esq.,

of Easton, to be by him arranged and brought before the proper civil authorities. From some cause or other the matter was not adjusted by Mr. Ross, for Jan. 9th, 1802, Hugh Wilson and James Clyde were appointed to confer with Samuel Sitgreaves, Esq., presenting to him all the papers relative to the parsonage farm, and get his written opinion as to making a title for the same. If the papers were of sufficient authority, they were instructed to employ him to draw up the title. Even this arrangement did not bring the matter to an issue, for Feb. 24th, of this year, the congregation assembled for the purpose of consulting as to the best means to adopt in order to make a deed for the property. It was agreed that Samuel Sitgreaves should draw up a conveyance transferring to the Trustees all the rights held by the contributors to the same. Thomas McKeen and Hugh Horner were appointed to bring the matter before him. This seems to have been the closing up of this intricate business. The transfer of the contributors' rights to the property was recorded, as we have intimated, Feb. 15th, 1802.

In the minutes of a trustee meeting, held March 28th, 1801, we find a rather novel and interesting record. We insert it here as it embraces casual information from

which to determine the situation of the old original church building. It is as follows :

WHEREAS, Great inconvenience is found to result to Mr. Epple from members of the congregation tying their horses to the fences near the meeting house, and it being the wish of the Trustees to remedy the same ; therefore,

Resolved, That James Hays and Samuel Morison be a committee to contract with some persons to put up posts and rails, (for the purpose of tying horses to,) on the south side of the road, between the meeting house and creek, on the public grounds northeast of the meeting house, and on the vacant ground near the school house ; and to superintend the doing of the same.

Those familiar with the locality will perceive that the incidental description of the church property here given, cannot be made to apply to the site of the present church building near Weaversville. It must be referred to the north side of the public road near the creek.

At this time it was not definitely known where the deeds of the church and graveyard lots were. James Kerr was appointed to make inquiry through the congregation for them. After some delay he procured them and presented them to the Board of Trustees. In 1803, there seems to have accumulated in the treasury considerable money. This perhaps was owing to the sale of the parsonage farm. March 5th, of this year,

the Trustees lent out for three years to various persons about \$2550. The money was to draw six per cent. interest, and be secured by judgment bond and approved security. When money was thus lent out by the Board they took every precaution to secure the same, and were very positive in their requirement of its payment when it came due. They appear to have exercised freely their power as a body corporate. Frequent records are made in which the civil law was called in to enforce the collection of moneys due the congregation. Notwithstanding the congregation seems to have had considerable money at their disposal, the arrears reported by the collector, on the duplicates of 1804, go to show that the support of the congregation was to some degree falling away. During the next three or four years various expedients were devised or proposed for the relief of the waning fortunes of the congregation. In 1808, extra duplicates were issued to bring up arrears. Notwithstanding the fortunes of the congregation were waning, we find them still ready to do their share in helping along others who seemed to be more needy than themselves. This is shown from the following record, which explains itself:

Received of Allentown congregation, by the hands of John Walker, thirteen dollars and ten cents, as a donation to Harmony congregation, toward paying for building their meeting house. I say received by me in behalf of said congregation, Dec. 27th, 1809.

(Signed,) GARNET A. HUNT,
Greenwich, New Jersey.

N. B.—Harmony congregation will pay the above money to Allentown congregation when they build a meeting house.

About this time the graveyard was enclosed with a stone wall. The following record is made incidentally with reference to it:

“It is further agreed that the Trustees of congregation are to collect and settle the accounts between the Treasurer and Managers of the burial ground.”

In connection with this we find the following:

“June 15th. At a meeting held the day aforesaid, per order of the President, to make settlement with the acting manager of the building of a stone wall of the English Presbyterian burial ground in Allen Township, present,—Dr. Edward Humphrey, *President*, James Kerr, Trustee, Wm. Lattimore, James Horner, Sr., Nicholas Neligh, *Secretary*, and, after examining the accounts, find Thomas Horner has a credit coming to him of * * * * *

This was in 1811. On the same day as

the foregoing, action was taken with regard to the sale of the old church building, which stood on the north side of the public road. This appears from the following record :

“Where and by them it was agreed that the old meeting house should be sold, and on taking consideration it was unanimously agreed that the said Nicholas Neligh should have the meeting house, and to take the same away and clear the premises between this time and 27th May, 1812, by paying on that day sixty dollars, Pennsylvania currency.”

During the year 1811, we find the pecuniary support of the congregation continuing to decline. Nov. 26th of that year the Trustees took the following action :

“It was unanimously agreed that duplicates be made out to the amount of * * * * , a sum necessary to be raised in order to assist in the payment of Mr. Russel’s salary.”

This explains itself.

Pecuniary difficulties seemed to thicken around the congregation. As the contributors to the support of the church seemed to be falling away, the Trustees apparently felt the necessity of making the most of the invested property belonging to the church. They sought additional security from those who held the money in

order to further secure the interests of the church. In this they were met by opposition as the following record shows :

“The Trustees then took into consideration the propriety of demanding bond and security from the present money holders, and having called on Mr. * * for his bond and security, he refused in a peremptory manner, and said he would not have anything more to do with the congregation. Whereupon it was unanimously agreed that his name be erased from the list of supporters.”

Notwithstanding the prospects of the congregation were not of the brightest character, they felt they must go forward in the work of the Lord. The old church building had been sold and was to be removed in the early part of 1812. This year, therefore, they must take definite action with regard to a new church. To this work they accordingly addressed themselves.

CHAPTER IV.

1813—1825.

IN 1813, the present church building near Weaversville, was built, or at least commenced. As we have stated, the old church had been sold. Whether the new one should be built on the same ground or not, became a matter of consultation. Out of this consultation grew the record of how and why the church was removed from the old lot, and placed where it now stands. The following is the record—it bears date of Jan. 11th, 1813:

“The Trustees met on the ground formerly occupied as a meeting house lot, the corners of which not being easily discovered, Mr. Neligh agreed to give the same quantity of ground anywhere the Trustees should point out. Whereupon a lot of the same dimensions was surveyed, which not joining the great road immediately, Mr. Neligh promised to enter into an agreement never to put any fence whatever between said lot and great road.”

We find, therefore, that it is over sixty years since the congregation commenced

to worship in the present church building near Weaversville.

Although the question of changing the site of the church was considered in the meeting held Jan. 11th, 1813, we find it was not settled at that time. The matter came up again in a meeting held in March. We insert the record of that meeting's proceedings, as it makes the whole matter clear and satisfactory.

“ACADEMY, *March 15th*, 1813.

“At a meeting of the English Presbyterian Church, of Allen Township, at the Academy, on Monday, the 15th day of March, 1813, convened agreeably to public notice for the purpose of ascertaining the will of said congregation, whether a meeting house was necessary to be built for the use of said congregation, and where said meeting house should be erected, Rev. Robert Russel was unanimously appointed Chairman, and John Boyd, Secretary.

“A motion was made and seconded, that with a view to unite the two sections of the congregation, a house should be erected on a lot of James Dunn's, joining the lands of Adam Clendinen, and lost, only two or three rising in its favor. A motion was made and seconded, that the Academy should be fitted up for a house of worship, and a new house built at or near where the old meeting house formerly stood, jointly, by the congregation, which was negatived. Another motion was made and seconded, that the Academy should be fitted up for a house of worship, and a new house built on or near the old spot, the former by that part of the congregation on or near the Monoquacy. (Creek,) and the latter by that part of the congregation adjacent to the old meeting house, so that each side respectively completes its own meeting

house ; but when finished that both houses shall belong to the congregation in common ; that is to say, the people on the east side of the congregation to have an equal right in the house which shall be built on the west side with the said western people themselves ; and the people on the west side to have an equal right in the house built on the east side with the people on the east side themselves ; so that it is fairly understood that both houses shall be owned by the congregation in common in as full and ample a manner as if there was only one house built at the joint expense of the whole congregation. Carried by a large majority in the affirmative.

“ Another motion was then made and seconded, that the Trustees of the congregation be empowered to exchange the old meeting house lot, for some other piece of ground more convenient for the site of a church, if the said Trustees should see proper so to do. Leave unanimously given to exchange.”

This record sufficiently explains itself. Those who are acquainted with the situations of the two houses of worship will readily perceive the cause of the disagreement with reference to a house of worship in common. To those who may not be acquainted with the situations of the two houses, a word of explanation here may not be inappropriate. The building called the Academy stands near the Monoquacy Creek, perhaps a mile south of the village of Bath. This places it in the eastern portion of the congregation. The old church stood near where the present one stands, making it perhaps three miles west of the Academy, and within half a mile of

the village of Weaversville. This placed the church building proper in the western half of the congregation.

We venture an explanation (without positive knowledge on the point,) of the disagreement manifested in the record of the church meeting above given, and also the cause of the final agreement in regard to the matter. This final agreement would seem at first sight to throw the burden of building a new church upon the western half of the congregation.

It will be remembered, however, a number of families on the Monoquacy Creek combined and independently erected the then substantial stone building called the Academy. This was large enough, and sufficiently well adapted, to accommodate the congregation as a house of worship. The persons who owned the Academy, were doubtless members of the congregation. Having the interest of the congregation at heart, we may suppose they munificently offered to donate the Academy building to the congregation for a house of worship, since the old log church had been sold and had been, or was about to be, torn down. This would save the expense of a new house of worship. This, however, would give the eastern half of the congregation the ascendancy, besides confining the preaching exclusively to that neighborhood.

This would necessitate the western half of the congregation to always go three miles, more or less, to church. It is easy to see then how a difficulty would arise to prevent the acceptance of the Academy building, exclusively, by the congregation, as a house of worship. On the other hand, since the eastern half of the congregation offered to gratuitously provide a house of worship for the whole congregation, they could not be expected to assist in building a house of worship in the western half of the congregation, which would necessitate them always to go three miles, more or less, to church. A compromise therefore would naturally be expected. This seems to have been effected. The eastern side of the congregation seems to have donated the Academy building to the whole congregation, and beside, fitted it up for a house of worship. The western half of the people seem to have taken the old church lot, or its equivalent, and erected a church building, also for the whole congregation. This put both sides upon an equal footing as regarded the furnishing of houses of worship. There now being two churches belonging to the congregation, they made a positive agreement that each half of the congregation should have equal rights in the building furnished by the other half.

Such, we conjecture, were substantially

the circumstances which originated the two houses of worship in the congregation, and the alternation in the services held in the two houses, which has existed for so many years.

As to exchanging the old church lot for a more desirable one, we have the following record:

“SESSION ROOM, *March 19th, 1813.*

“At a meeting of the Trustees of the congregation at their room, for the purpose of exchanging the old meeting house lot for ground which would be more suitable for building a meeting house (on), agreeably to a vote of the congregation, it was unanimously agreed that the old lot should be exchanged for one on the west side of Mr. Neligh's run, and adjoining the old burying ground.”

The exchange was made and the new lot deeded over by Mr. Neligh to the congregation, March 31st, 1813. It was part of a tract of land sold to Mr. Henry Epple, by William Craig. At Mr. Epple's death he left but one daughter, who became the heiress to the property. This daughter was the wife of Mr. Neligh, by whom the deed of the lot was made. The transfer was in the name of John Wilson, James Horner, Sr., John Boyd, John Clyde, Jr., James Kerr and Edward Humphrey, Trustees of the congregation. Such were the circumstances attending the selection of the site where the church building, near

Weaversville, now stands. The old site, as we have intimated, was southeast of the present one and north of the public road.

About this time there seems to have been considerable irregularity and commotion in the management of the secular affairs of the congregation. For some time previous to 1813, the Trustees do not seem to have been sufficiently strict in the observance of the rules adopted for their guidance in 1800. This matter had been noticed by some members of the Board. A motion was therefore made to remedy the neglect, as appears from the following record:

“SESSION ROOM, *March 10th*, 1813.

“Trustees met agreeably to appointment, when the by-laws made on the 31st of January, 1800, for the government of the secular affairs of the church and Trustees being read, a motion was made and seconded that they should be adopted by the subscribers, whereupon they were unanimously agreed to. Witness our hands, the day and year above written.

[Signed,]

“JAMES HORNER, JOHN CLYDE,
ED. HUMPHREY, JOHN BOYD.”

One provision of these rules was, that the two retiring Trustees each year should be a committee to settle with the Treasurer. This matter of settling with the Treasurer seems to have been neglected, but after the re-adoption of the rules, their provisions in this regard were observed as formerly.

With the year 1813, Edward Humphrey and James Horner, Sr., went out of office. Accordingly we find it recorded, in 1814, that

“Edward Humphrey and James Horner, Sr., were appointed to settle with the Treasurer, and they are authorized to call on the Secretary for the necessary accounts to enable them to complete said settlement.”

These irregularities adjusted in 1814, we find commotions attending the election of Trustees at the opening of the year 1815. January 2d, of this year, James Kennedy and Nathan Kerr were elected to the office of Trustee. The members of the Board were, after this election, as follows :

John Boyd, James Clendinen, James Kennedy, John Clyde, James Horner, Nathan Kerr. This election of Trustees, however, was subsequently overturned, and the composition of the Board materially changed. We find the following record bearing upon the subject :

“At a meeting of the English Presbyterian Church, of Allen Township, on Saturday, the 4th March, 1815, (public notice having been duly given,) in order to choose two new Trustees in the room of Nathan Kerr and James Kennedy, who were declared illegally elected ; and by a meet-

ing of the congregation called for that purpose, three other Trustees, two of whom resigned, and the third was conceived by the same meeting not duly elected; James Clyde and John Wilson were unanimously appointed judges of said election; when, upon counting the votes at the close of the poll, it appeared that James Kerr, Sr., was duly elected in the room of James Clendinen, resigned, Hugh Wilson in the room of John Clyde, resigned, James J. Horner, re-elected. James Kennedy and Robert Horner for three years from the first Monday in January last."

By this action, therefore, the membership of the Board became as follows:

John Boyd, James Kerr, James Kennedy, Hugh Wilson, James J. Horner, Robert Horner. From the year 1815 forward, for several years, the prospects of the congregation seem to have brightened somewhat. We find no evidence that the congregation was pecuniarily straitened, although they had been engaged in constructing a new house of worship, as well as fitting up the Academy for Divine services. The number of supporters increased from 38 in 1812, to 56 in 1818. The brightening up of affairs may perhaps be attributed in part to the impetus which the new church building gave to the affairs of the congregation.

It will be remembered the new church

building was erected upon the newly acquired lot. The church lot was open to the public road. This seemed to the congregation not desirable, and they therefore, in May, 1819, took steps to have it enclosed. Special directions were given as to how it was to be done. The fence on the north and west sides was to be post and rail, and on the south and east sides, board.

There was to be a gate on the south side having an entrance of five feet in the clear.

We insert these particulars that those who may be familiar with the locality may be enabled to draw a picture of the church and surroundings, as they appeared fifty years ago.

In 1823, we have revealed incidentally some of the inner workings of the congregation by the death of the Treasurer. This officer was the custodian of the books and valuable papers of the corporation. For these he gave his receipt, at length, when entering upon the duties of his office. When he left it he took a receipt for the same from his successor. James H. Horner was elected Treasurer in 1815.

April 1st, 1816, he gave his receipt for the books and papers of the congregation. He was their custodian until 1823. Oct. 11th, of this year, he resigned, and John Wilson was elected in his stead. The Trustees appointed Abram Wilson and

James J. Horner to settle with the late Treasurer, and deliver the books and papers of the congregation to the newly elected Treasurer. Between Oct. 11th, when this appointment was made, and Nov. 8th, James H. Horner died. At the time of his death, the books and papers of the congregation had not been turned over to the committee, as will appear by the receipt we insert below. As stated, James H. Horner had given his receipt for the books and papers, April 1st, 1816. In the minute book, where the list of books and papers is given, just underneath James H. Horner's name, we find this receipt:

“Received, November 8th, 1823, of Robert Horner, administrator of the estate of James H. Horner, the above books and papers, or others in lieu thereof.

[Signed,]

“ABRAM WILSON,
HUGH HORNER,
JAMES J. HORNER.”

In connection with this we find John Wilson's receipt for the papers and books. We insert the list of these here in order to preserve a record of them for future reference in case it should ever be found necessary to recall them. The receipt and list is as follows:

“Received, November , 1823, of the Trustees of the English Presbyterian congregation of Allen Township, the following books, bonds, deeds, &c:

- “ 1. A book of accounts of the congregation.
- “ 2. One bond against * * * for \$ * * with interest since May 1st, 1823.
- “ 3. One bond against * * * for \$ * * with interest since May 27th, 1823.
- “ 4. One other bond against * * for \$ * * with interest since 27th November, 1822.
- “ 5. One bond against * * for \$ * * with interest since 27th May, 1823.
- “ 6. One bond against * * for \$ * * with interest since 27th May, 1823.
- “ 7. One note against * * for £ * * s. * d., dated Jan. 7th, 1814.
- “ 8. A deed of conveyance from Nicholas Neligh, to Trustees of English Presbyterian congregation of Allen Township, for 128 perches of land in said Township.
- “ 9. A deed from James Craig to John Walker and others.
- “ 10. An obligation and declaration of John Walker and others.
- “ 11. The act of incorporation.

“ Received the above books and papers, which I promise to keep in safety, and deliver to the Trustees of said congregation when called for, and receive all moneys now due or may hereafter become due on said obligations, and pay the same to the order of the Board of Trustees.

[Signed.]

“ JOHN WILSON.”

This list of bonds, &c., the figures of which we have omitted, gives a consolidated statement of the assets of the congregation at the time.

Mr. Russel's receipt for salary, given Nov. 12th, of this year, is in keeping with the foregoing. It is as follows :

“Received of James H. Horner, late Treasurer, at sundry times subsequent to the 22d day of January, 1823, the sum of * * dollars, and of James J. Horner and Hugh Horner, Trustees, the sum of * * dollars, making together the sum of * * * dollars, in payment of salary due from the congregation, Nov. 12th, 1823.

[Signed]

“R. RUSSEL.”

As we have intimated, the prospects of the congregation, seemed to be brighter for a number of years after the erection of the new church building near Weaversville. The number of supporters seemed to keep up remarkably well, considering the drain upon the community caused by removals and deaths. It is apparent, however, that formerly the names of contributors represented whole families, whilst latterly they represented more frequently only individuals.

In 1825, the depletion of the community began again to make itself felt. Although for several years previous to this, the number of the supporters appears in no appreciable manner to have been diminished, the actual support, financially considered, was manifestly waning. March 26th, of this year, several members of the congregation met with the Trustees to consult in regard to the affairs of the church. Considerable amounts had been returned, for several years previous, on the duplicates as arrears. The salary of the pastor was

with difficulty made up. A committee was appointed to confer with the pastor and represent to him that the congregation was unable to make up the salary they had promised to pay him, and obtain an abatement on his part, if possible. An agreement was effected whereby Mr. Russel relinquished a part of his salary. In this agreement it was intimated that it was possible the circumstances of the congregation might become still more straitened, and against this precautions were taken.

Although it was with difficulty they did so, we find the congregation fulfilling all their pecuniary obligations to Mr. Russel up to the end of the year 1825.

Such was the state of affairs in the congregation, therefore, at the opening of the year 1826.

CHAPTER V.

1826—1835.



IN 1821, the church came under the care of the Presbytery of Newton. With the year 1826, there would seem to commence a new era in the history of the congregation. There is nothing of special importance to record concerning this date, but here seems to be a dividing line between the early and latter church. The old time-worn books of record were now full and laid aside. Within the blackened leather covers of those old books, and a small bundle of papers equally antiquated, lay the data from which, to a large degree, the early history of the congregation was to be deduced. Yet who, from looking at these old records, tangled and incongruous, which had been made from time to time during a period of seventy-five or eighty years, would suppose that there was in them material for a connected narrative—something pertaining to nearly every year of that long period? Who would suppose that from those old smoky and blackened pages, whereon were records in juxtaposition, telling of events which were separated

by perhaps twenty, thirty or forty years of time, an intelligible idea of the church's history could be deduced? But time and patience in deciphering those almost illegible lines, which had been placed there by various and unsteady hands at different times during a period of three-quarters of a century previous, the facts of the foregoing pages, for the most part, have been snatched, as it were, from oblivion. These facts, it is hoped, have here been preserved to the descendants of those early settlers, and to the church which has been one of the way-marks in the progress of Presbyterianism in America.

But having gleaned from these musty pages, as we hope, the greater part of their interesting matter, we lay them aside, as did the church in 1826, and look to the subsequent records.

We have endeavored so far to give such statistics as might enable the reader to observe the fluctuations in the fortunes of the congregation; their periods of brightening prospects and those of shadow and decline. We are now called upon to record a period of shadow. It may have been noticed that although there were periods of brightening, the general tendency was toward decline. This was doubtless owing to the drain which other parts of the country were constantly making

upon the supporters and resources of the congregation. Many were removing to other parts of the country, and those who took their places were not naturally affiliated with the people who supported this church. In addition to this cause of decline, another misfortune about this time overtook the congregation. It was the unfortunate investment of its funds. We have inserted a schedule of the assets of the congregation in a previous chapter. Whilst there we left the amounts, in detail, blank, it may not be improper here to state, that that schedule showed the aggregate assets of the congregation to be, exclusive of church and grave yard properties in use, about \$3,400. It seems a considerable portion of this money became available in 1827. We have before spoken of this property, belonging to the congregation, and of its disposal, and how a large portion of it was lost by the failure of the Northampton Bank. We have, in 1827, the records of how this investment came to be made. We have spoken of Mr. John Wilson becoming Treasurer in 1823. We find he was succeeded in that office by Mr. Robert Horner, in 1826. The funds of the congregation were therefore in the hands of Mr. Robert Horner in 1827. We find that Jan. 11th, 1826, he receipted for the books, papers and funds enumerated in the

schedule just referred to. Accordingly, under date of Sept. 3d, 1827, we find him directed to purchase stock in the Northampton Bank. The record is as follows, and will explain itself:

“A motion was made and carried that the money belonging to the congregation, in the hands of Robert Horner, be put to the use of purchasing stock in the Northampton Bank, in case stock can be had at par.”

Thus it would appear that there was an amount of the capital of the congregation or corporation, now in the treasury. This money was expended for the purpose indicated, as shown by the certificates of stock of the Northampton Bank which may be seen among the papers of the congregation. As we have before said, the money was lost by the failure of the Bank at the time so many banks failed under the old National Banking system. Although this calamity did not fall immediately upon the church, it was the more severe when it did come, from the fact that at the very time they were unconsciously making a bad investment, other causes were weakening them. By an agreement made April 6th, 1825, to which we have referred, the pastor relinquished a portion of his salary. From that day forward he receipted for his salary *in full* only upon the ground of the

agreement into which he had entered. In his receipts he referred from time to time to the agreement. The congregation were enabled to come up to their engagements until May 27th, 1827.

August 5th, 1827, Mr. Russel gave a receipt in full up to that date. But the people now became conscious that they would not be able to meet their engagements, even though the pastor had relinquished part of his salary. They could not consistently ask him to make any further abatement, and the next best thing, they thought, would be to retain him but for a portion of his time. Accordingly a meeting was called in October of this year, to consult with reference to this matter. We have the following record in the minutes of this meeting :

“A motion was made that a committee be appointed to wait on the Rev. Russel, and to inform him that the congregation was willing to give him * * dollars for one-half of his time from the 27th of November.”

But this was not long to affect the aged servant of God. The congregation, though they felt their troubles increasing, were soon to be called on to endure still greater trials. He who had ministered to them in spiritual things for nearly thirty years, was soon to be taken from them. He who had

grown gray and venerable in their service was soon to be called home to his Father's house in heaven. The last official act performed by him, of which we have any record, is the following:

"Received, December 11th, 1827, of Robert Horner, Treasurer, the sum of * * * * * in part of my salary due on the 27th November last.

[Signed,]

"R. RUSSEL."

Five days after this, on Dec. 16th, 1827, he bid adieu to the cares of earth. Having fought the good fight of faith, and having finished his course, he ascended to receive his crown of glory. A plain marble stone in the church yard, with the following inscriptions, marks the last resting place of the revered and good man:

"Sacred to the memory of Rev. Robert Russel, A. M., late pastor of the English Presbyterian Congregation of Allen Township, who departed this life December 16th, 1827, in the seventieth year of his age, and thirtieth of his ministry. He was a man full of the Holy Ghost. How well he taught them many a one will feel unto their dying day, and when they lie on the grave's brink unfearing and composed, their speechless souls will bless the holy man whose voice exhorted, and whose footsteps led unto the path of life."

The final act in which Mr. Russel's name appears in connection with the church, is in the following receipt given by his son, who was his administrator:

“Received, January 3d, 1828, of Robert Horner, Treasurer, the sum * * * * it being the amount in full of salary due from English Presbyterian Congregation of Allen Township, to my father until the day of his death.

[Signed,]

“ROBERT RUSSEL,

“*Administrator.*”

Thus closed the extended ministry of this servant of God. He had entered upon his ministry in the Settlement, April 18th, 1798. It was his first pastoral charge. In it he remained for nearly thirty years, and was removed therefrom only by the hand of death.

Thus the congregation, December 16th, 1827, became vacant.

Under the circumstances it was necessary to make some provisions for supplying the pulpit. Accordingly, a meeting was called, Jan. 7th, 1828, to consider the matter. We insert a part of the minutes of that meeting, as it explains itself and gives us the information desired:

“At a meeting of the English Presbyterian Congregation of Allen Township, in the church, the 7th of January, A. D., 1828, for the purpose of selecting a pastor to fill the vacancy occasioned by the death of the Rev. Robert Russel, * * * * a motion was made and seconded that the congregation proceed to take the question whether they should employ the Rev.

Alexander Heberton to supply the vacancy occasioned by the death of the Rev. Russel, until the 27th of November next."

The motion was carried, and Mr. Heberton accepted the terms offered by the congregation, and commenced his labors among them. He continued to preach until the next fall, at which time, Oct. 6th, the congregation again assembled to invite him to continue as stated supply for one year after Nov. 27th. The invitation was accepted and he continued his labors. This year we again find the people unwittingly involving themselves in financial difficulties. Again money had accumulated in the hands of the Treasurer. Again we find him directed to invest the same in stocks which proved valueless. A minute of a meeting of the Trustees held Oct. 6th, is as follows :

"At a meeting of the Trustees ; present,
* * * * * it was resolved that the moneys now in the hands of Robert Horner, belonging to the congregation, be laid out in the purchase of United States Bank stock."

The receipts for the purchase made by this order may still be found among the papers of the congregation. Having begun the purchase of United States stock, we find the people continuing in it. On

Jan. 22d, 1829, we find the Trustees again directing the purchase of this kind of stock. It would seem the prospects of the congregation brightened up for a time under the ministry of Mr. Heberton. The number of contributors, in 1828, was seventy-seven against forty-eight in 1827. This number had not materially decreased in the fall of 1829. The prospect of advancement under Mr. Heberton's ministry seems to have induced the people to make efforts to have him continue with them. Accordingly, on Sept. 25th, 1829, they again appointed a committee to confer with Mr. Heberton with reference to his continuing still another year as supply after Nov. 27th. An agreement was effected and his labors were continued.

There seems to have been a desire on the part of the congregation, at this time, to purchase the property on which Mr. Russel was living at the time of his death. What the reasons were for this, do not appear. It may have been to thus securely invest the money of the congregation. But this would not seem probable, for their funds had been similarly invested previously, and the caring for the property was attended with so many difficulties and inconveniences that it was sold so as to make the funds more serviceable. Whatever may have been the reason, the

fact is attested by the following record in the minutes of the meeting held Sept. 7th, which is as follows :

“ On motion, it was resolved, that a committee of four be appointed, * * * * who, in conjunction with the Trustees of the church, are to view the premises of the late Rev. Robert Russel, with a view of purchasing the same.”

What was the result of this appointment, does not appear.

We call attention to these financial transactions of the church, that it may be known that the cause of decline have been such as could not be foreseen, and that those faithful men who have administered the trust committed to them by our fathers, have not been negligent in the performance of their duty. We have inserted them that all may see through what vicissitudes the heritage of our fathers has passed, what its ultimate fate has been, and what effect that fate has produced upon the welfare of the church and community.

The congregation met Sept. 4th, 1830, and appointed a committee to solicit Mr. Heberton to remain still a third year from the 27th of November ensuing. The committee reported his acceptance, and his labors continued. This arrangement, how-

ever, was not to continue for any great length of time.

Mr. Heberton received, in the early part of 1831, a call to the Presbyterian Church of the present city of Allentown. He accepted the call and was released by the congregation in the Settlement. This appears from the following record in the minutes of a meeting held Feb. 21st, 1831, it is as follows :

“WHEREAS, The Rev. Alexander Heberton, having received an invitation to the pastoral charge of the First English Presbyterian Church, in the borough of Allentown, he considering it to be an incumbent duty to accept of the same; we, the congregation, agreeably to his request, resolve to release him from his present engagement with us, after the first of April next.”

Having thus been released from his engagement, his connection with the congregation soon ceased, and his name disappears from its records.

Before we proceed to the events which transpired under the ministry of Mr. Heberton's successor, it may not be inappropriate here to refer to a matter which seems rather strange in the history of the congregation. From the commencement of the records of the church, by its proper officers, about 1749-50, to about 1827-8, a

period of nearly eighty years, in common with the great mass of our churches, during their early history, there was no record kept of Sessional proceedings. If this record was ever kept, it seems to have been long since lost, as no traces of it appear in the congregation at the present day. Who and when the many persons whose names appear upon these secular records, became communing members of the church, lies buried in impenetrable darkness. We are therefore unable to ascertain the true numerical power of the congregation at any period during this time. It is true we have endeavored to present this in some approximate degree by giving the number of names attached to the collectors' duplicates from year to year. But this does not give the number of communicants, as some at least who were pecuniary supporters of the church are known not to have been communicants.

To what extent this prevailed we are unable to decide. This was more especially the case after the congregation became an incorporated body. Had this record been kept it would doubtless have unfolded a great volume of interesting matter pertaining to this old congregation, but which is now irretrievably lost.

This omission, however, was remedied by Mr. Heberton, when he became stated

supply to the congregation. The interesting items found in this book, as now used by the Session of the church, makes us feel more keenly the loss occasioned by the omission of this Sessional record previous to 1827.

With this advance, therefore, on the part of Mr. Heberton, his successor entered upon the duties of supplying the congregation. Mr. Heberton having finished his labors with the people, a meeting was called to take measures to have the pulpit supplied until the next meeting of Presbytery. This meeting was held May 9th, 1831. A motion was made in order to get the sense of the congregation as to obtaining the services of Rev. Mr. McJimsey as stated supply until the meeting of Presbytery. The motion was carried, and Mr. John Wilson and Mr. James Kennedy were appointed a committee to confer with Mr. McJimsey to see if he would agree to the terms of the congregation. Mr. McJimsey accepted the terms offered and commenced his labors. He continued his work during the early part of the summer of 1831, and his services being acceptable, a meeting of the congregation was held Aug. 27th, of this year, to consider the propriety of having Mr. McJimsey continue as stated supply during the year. A motion was made

to this effect and carried. Mr. McJimsey accepted and continued his labors. September 1st, 1832, the people again invited Mr. McJimsey to remain with them another year. He accepted the invitation and continued to labor among them. He, however, did not continue with the people through the year. Although we have no direct statement of the fact, it is apparent that he left the congregation on or before the 1st of April, 1833. The following receipt is the last record we have of him in connection with the Settlement Church:

“\$ * * * Received, March 30th, 1833, of Robert Horner, Treasurer, * * * * * dollars seventy-five cents in full of salary until the first April.

[Signed,]

“Wm. McJimsey.”

Here closes the record of Mr. McJimsey's labors among this people. Little appears concerning him except that he was a member of the Presbytery of Albany, New York, when he came to the congregation; and it does not appear that he ever changed his ecclesiastical connections to that under which the Church in the Settlement was, during his ministry there. It appears that after Mr. McJimsey's departure, the Rev. Brogan Hoff, as agent for the S. S. Union, visited the congregation. This was in May of this year. The con-

gregation having heard him, prepared to give him a call. The call was accepted and he was installed pastor, but at what precise time does not appear.

It would seem he did not enter immediately upon the pastoral duties of the congregation, for during this year we find, as supplies, the names of Mr. Vandiveer, Mr. John Gray, Mr. Love, Mr. Talmage, Mr. Wolf and Mr. Comfort.

The congregation now began to devise means to increase the minister's salary. For this purpose they met Nov. 22d, 1833, and decided that to this end the pews should be rented out. The actual renting of these took place Dec. 4th. In the selection of pews, those who had contributed to the building of the church had the preference.

In 1834, in addition to the preaching of Mr. Hoff, we have the single name of — Galoway as supply one Sabbath. Early in the year 1835, the pastoral relation between Mr. Hoff and the congregation was dissolved. This appears from the minutes of a meeting held March 4th. The record is as follows :

“The object of the meeting being stated, viz : that the Rev. Mr. Hoff requested that the connection between him and this congregation be dissolved; on motion, resolved, this congregation agrees that this request be granted.”

Thus ended the pastoral relation between Mr. Hoff and the congregation.

The following names appear as supplies during the remainder of 1835: Mr. McCullough, Mr. Berg, Mr. Helfenstein, Mr. Love, Mr. McCook, Mr. Adam, Mr. Carpenter, Mr. Sloan, Dr. Junkin, Mr. Vandiveer and Mr. Hawthorn.

This brings us down to the pastorate of Rev. Leslie Irwin.

CHAPTER VI.

1836-1869.

THE congregation convened October 3d, 1835, and appointed a committee to confer with Rev. Leslie Irwin, in regard to his supplying the pulpit of the Settlement Church for six months. An agreement was effected, through this committee, between Mr. Irwin and the church, upon which he seems to have immediately entered upon the duties of stated supply. His services having been satisfactory to the congregation, on April 18th, 1836, they extended an invitation to him to continue his services until the meeting of Presbytery in October of that year. This offer was accepted and he continued his labors as stated supply. Before this term was completed, the congregation became so well pleased with him that they met, August 13th, and resolved to extend a call to him to become their pastor. After some delay he accepted the call, and was ordained and installed in June, 1838.

The affairs of the congregation now moved along smoothly until 1841, when

the old enemy, the failing support of the congregation, made its appearance. This year the deficiency was made up, not as formerly by an additional duplicate, but by the private subscriptions of the remaining supporters. A large deficiency appeared again in 1842, and also in 1843. It was made good in each case by private subscriptions as before. It seems, special efforts were made to increase the number of supporters in order to obviate this inconvenience of a deficit in the support of the congregation. It will be noticed that the number of names upon the collector's duplicates increased to sixty-five in 1843, against forty-three in 1841.

In 1844, it was found that the graveyard fence, which had been erected in 1811, had become somewhat dilapidated. Accordingly, August 13th of this year, measures were taken to have repairs made thereon. At the same time directions were given to have the floor of the church repaired, and the pulpit lowered. These had remained, it seems, as constructed in the new church building more than thirty years before, in 1813.

At a meeting of the Trustees at which these repairs were ordered, which were made necessary by the destroying hand of time, they were called upon to repair a breach which had been made by the hand

of death. In 1826, they had elected Mr. Robert Horner their Treasurer. From year to year they re-elected him, for eighteen years. But at this meeting, August 13th, 1844, they had the sad duty of electing a new Treasurer, to fill the place of one who had for so many years held this office by successive re-elections. That he should be thus elected from year to year for so long a time, is the best proof of the fidelity and propriety with which he discharged the duties of the office. Robert Horner died in July of this year. There may be seen in the old churchyard a marble slab bearing the following inscription :

“In memory of ROBERT HORNER, who departed this life July 7th, 1844, aged sixty-three years, two months, and fourteen days.”

It will be remembered the two places of preaching regularly were at the Church near Weaversville, and at the Academy, below Bath. Some time previous to 1845, Mr. Irwin deemed it proper to preach at the Crane Iron Works, or Catasauqua, as it is now called, as there was a growing population there which was within the bounds of his congregation, and there seemed to be a need for religious instruction among the people. This was upon the extreme western border of his charge. In like manner he perceived a need for

religious instruction in the town of Bath, which was likewise in the bounds of his charge on the east.

On account of this division of Mr. Irwin's time into four instead of two parts, as is not uncommon under such circumstances, the regular members of the church manifested dissatisfaction with the new arrangement. A meeting was called November 1st, 1845, at which time notice was given of this dissatisfaction in the congregation. It was stated to exist mainly in the eastern portion of the charge. The ground of the complaint was said to be the unequal portion of time allowed them for morning service at the Academy. They claimed as a matter of right and justice that the morning service should alternate between the Church near Weaversville, and the Academy. They expressed their willingness, however, for the afternoon service to be held at the church, so long as the pastor continued to preach at Bath and Catasauqua.

The dissatisfaction was of so decided a character that several persons gave notice that they should reduce their subscriptions if their just claims were not complied with.

Such, in brief, was the trouble which arose in the congregation at this time, but which after a time subsided without producing apparently any damaging commo-

tion among the people. Mr. Irwin continued to preach at Bath and Catasauqua. In 1847, we find the latter place rendering some pecuniary support to the congregation. Mr. Frederic W. Nagle appears to have been the collector of salary from the western part of the charge. Of the \$215.67 collected by him, \$68.75 was from Catasauqua. This then may be considered the first pledge of Presbyterianism in Catasauqua, which has so wonderfully increased since that time. In 1848, it contributed \$50.00, and the same amount in 1849, thus continuing the good work. This enlargement of the labors of the pastor seems to have relieved somewhat the pecuniary affairs of the congregation.

In 1848, 1849, 1850, 1851, 1852, 1853, 1856, 1857, and 1858, the income was greater than was necessary for the expenses, and in consequence, one-fourth of the stipend was thrown off each year. In 1854 and 1855, one-third was thrown off.

With the year 1851, there seems to have been a general renovation of the church property. The graveyard had either become too much crowded, or change in regard to it was deemed expedient. Accordingly a portion of ground on the west side was exchanged for ground situated south of the old graveyard. This will best

appear from the following record found in the minutes of a meeting held June 14th, 1851:

“At a meeting of the congregation held at the church on the 14th day of June, 1851, convened agreeably to public notice, for the purpose of taking into consideration the propriety of enlarging the graveyard, and to effect the same by exchanging that portion of the enclosed church ground on the west side of the graveyard wall with Absalom Reichard, for lands lying on the south side of the graveyard, the meeting was organized by calling James Kerr to the chair, when a motion was made that the Trustees of the congregation be authorized to make the exchange of said lands. The question being put, it was unanimously agreed to.”

Such is the record of the decision in regard to the matter. The Trustees carried out the instructions given by the congregation, and the exchange was made, as appears from the minutes of a meeting held Nov. 1st.

We make the following brief extract bearing on this point:

“Deeds of conveyance for the exchange of ten perches of land, with Absalom

Reichard and wife, were made, adjoining the graveyard."

The deed of conveyance made by Absalom Reichard to the Trustees, was in trust for the congregation. The names of the Trustees inserted were Joseph Brown, Hugh Horner, Wm. Brown, Thomas Clendinen, Robert McDowel and Philip Insley. It bears date Nov. 1st, 1851. Thus, at this time and in this manner, was the burying ground enlarged to its present proportions.

This year also it was found necessary to put a new roof on the church near Weaversville, which seems to have stood without repair since the church was built in 1813, some thirty-eight years. A new roof being found necessary on examination, Joseph Horner and John Horner, at the meeting held Nov. 1st, were appointed a committee to circulate subscriptions to defray the expenses of the new roof. The committee reported at a meeting held Nov. 27th, and orders were given for the putting on of the roof. During this year the church was transferred to the care of the new Second Presbytery of Philadelphia.

We have previously spoken of the care with which the Trustees watched over the interests of the church in the early days of the corporation, appealing at times to the

civil law to enforce their just claims. Although there does not seem to have been occasion for them to exercise their power for a number of years previous to 1854, in this year we have a record which shows that the spirit of the fathers had descended to their children. There had been a dereliction on the part of one of the collectors for a previous year. The collector had not made a final settlement with the Trustees. He was by them ordered to make such settlement within ten days under penalty of being prosecuted. In such manner, therefore, we find the latter day Trustees watching over the rights and claims of the church. Their firm action secured the end in view, for Nov. 27th, of the same year, the Treasurer reported the settlement of the duplicate in question.

Matters now passed along in the congregation for a number of years without any apparent deviation from that quietude which characterized the church during the greater portion of her history. But whilst all seemed quiet and satisfactory, further trouble was insidiously working itself to the surface. This seems to have originated in the old arrangement of the pastor, whereby part of his time was occupied at Catasauqua. As we have intimated, the Catasauqua people had supported the

pastor of the old Settlement Church in part, through the Trustees of the corporation. As we have pointed out, the pecuniary affairs of the old church seemed to be relieved somewhat whilst this was going on. But in 1859, the Settlement people again found themselves straitened for funds to meet their obligations to the pastor.

A meeting was called Nov. 12th, of this year, to consider the matter of the support of the congregation. One-fourth, and sometimes one-third of the stipends had been thrown off during several years previous. This must be discontinued. Upon mature deliberation it was decided to increase the assessments to what they were in 1843, in order to meet the liabilities of the congregation. The trouble thus adjusted was but the beginning of a series which terminated in the dissolution of the pastoral relation between Mr. Irwin and the congregation. That portion of the people living in and near Catasauqua had formed themselves into a separate congregation and had built a house of worship. Mr. Irwin had removed to Catasauqua in order that he might supply the people there as well as at the old church and Academy.

Dissatisfaction arose, from one cause or another, among the members of the

old congregation. Pecuniary difficulties harassed the Board of Trustees. Troubles appeared to be rising on all sides. Under these circumstances, a meeting of the congregation was called July 21st, 1860, in the minutes of which we find the following record bearing on this subject :

“The object of the meeting having been stated that, whereas there has been a large falling off of the members of the congregation by death, removals, and otherwise, thereby disabling the Trustees to raise the pastor’s salary ; it was, on motion, resolved, that a committee be appointed to call on the pastor, the Rev. Leslie Irwin, and ask for a reduction of his salary.”

This deficiency in the salary took definite proportions Nov. 14th, at which time the amount of deficiency being ascertained, Mr. * * * and Mr. * * * were appointed to take up subscriptions through the congregation to meet the deficiency. At the same time Mr. * * * was appointed to confer with Mr. Irwin upon the embarrassing state of affairs in the congregation. This conference resulted in an agreement between Mr. Irwin and Mr. * * * as set forth in a loose note among the papers of the congregation, containing a memorandum of the same in the following words :

“Nov. 15th, 1860. It is understood and

agreed upon between Rev. L. Irwin and Mr. * * , that Mr. Irwin is to preach as usual for the sum of * * * dollars, for one year from the 27th inst., and after that time if necessity, or change of circumstances should require any reduction, he (Mr. Irwin) is willing to make it."

Such is a brief sketch of the circumstances of the church in 1860.

We now pass on to 1863. In this year it was found that repairs were again needed upon the church building near Weaversville, as well as upon the wall of the burying ground. A meeting of the Trustees was held Nov. 6th, at which time it was resolved to have the roof of the church and graveyard wall repaired. The subject was again brought up in a meeting held Nov. 14th, at which time it was decided that the roof on the north side of the church should be slate, and the graveyard wall should be protected by boards laid lengthwise, until the spring of 1864, when further action should be taken in regard to the matter. These seem to have been the last repairs of any consequence, put upon the old church building previous to that general renovation of which we shall speak hereafter.

In 1845, Joseph Horner was elected Treasurer of the Board of Trustees. From year to year he was re-elected for twenty-

one years. In January, 1866, he was as usual elected to that office, but this was for the last time. He was soon to bid adieu to earth and all its sorrows. As with his predecessor, the best evidence of the fidelity with which he discharged the duties of the office is in the confidence manifested by the Trustees from time to time in re-electing him to the office. As a man he had few equals in kindness. Although the words he spoke were few, he manifested the nobleness of his heart by that which speaks louder than words, praiseworthy actions. All who knew him only knew him to speak well of him. None could say they had an enemy in him, for those with whom he had most to do, and who were most likely to complain, could not say less than, "That man was my friend," or "I loved that man."

Under the trials of a lingering illness and fatal disease, he exercised the greatest patience and resignation, never uttering a murmuring word, or making complaint against the hand of Providence. In peace he breathed his last, dying, as far as mortal eye could see, the death of the Christian.

Appropriate to the character of the man, the following simple inscription may be seen upon his tombstone in the old burying ground, where his remains lie in peace,

beyond the cares and turmoil of this world :

“I nmemory of JOSEPH HORNER ; born October 24th, 1790 ; died Jauuary 27th, 1866.”

A meeting of the Trustees was held at the house of Mr. John Agnew, March 7th, to elect a new Treasurer. At this meeting Mr. Joseph Brown resigned the office of President of the Board, which he held at the time, and Mr. Thomas Clendinen was chosen in his place. Then Mr. Brown was elected Treasurer, which office he has continued to hold to the present time, (1875.)

The Trustees in session, January 7th, 1867, took into consideration the unattractive appearance of the old burying ground. It was very uneven, and infested with weeds and briars, which though cut down from year to year, as often grew up again, and made the appearance of the grounds forbidding. In order to improve the appearance of the place, the following resolution was offered by Mr. Joseph Brown in regard to the matter :

“On motion of Joseph Brown, a resolution was passed to employ some suitable person to fix the graves and level the ground in the graveyard ; the necessary expenses to be paid out of the treasury.”

This resolution was carried into effect, and the old burying ground thoroughly

renovated. The inequalities in the surface of the ground have, to a large extent, been removed. The graves have been properly filled up; old and tottering tombstones have been reset; some of the older people have put neat and substantial railings around the graves of their ancestors; and evergreens have to some extent been planted. These, with the green sward that now meets the eye on entering, in contrast with the former brambles, give the old burying ground an inviting aspect; and show the care which the present generation are bestowing upon the place where lie the ashes of our ancestors. The whole is protected by a substantial stone wall, kept in suitable repair. Those who live far away from those scenes which surrounded their ancestors, may be assured that the resting places of these are properly cared for.

We have alluded to the difficulties which arose in the congregation in 1860, and how they were adjusted. This, it seems, was but a temporary accommodation of affairs of the congregation which were in a very discouraging condition. As we have previously intimated, Mr. Irwin, for a number of years, lived in Catasauqua, preaching to the old congregation and new one at the same time. The division of his time in this manner gave grounds for dissatisfac-

tion on the part of the members belonging to the old congregation. From some cause or other, be it more or less clearly defined, Mr. Irwin deemed it expedient for him to remove from Catasauqua to his farm, perhaps a half mile below Bath. This he did in 1864. Having given up his charge in Catasauqua, he now ministered exclusively to the old congregation, preaching alternately at the church near Weaversville, and at the Academy near Bath. Now living among his people, in the eastern part of the congregation, he endeavored to stay the decline of the church, which had become so manifest. Whether it originated in the old dissatisfaction or was based upon some other cause we are not prepared to state; at all events the pastor did not seem to command that co-operation of his people which was so essential to success in the existing state of affairs. Many of the children in the congregation had not been baptized in infancy. Those who had been, and had grown up to be young men and young women, did not seem to be coming up to the responsibilities of church membership, as might properly have been expected of them. The pastor agitated the subject of erecting a new church building in the town of Bath. The members of the church seemed to feel that this project would not be successful under the circumstances.

At all events they do not seem to have responded to the suggestions of the pastor in as full and prompt a manner as was calculated to make the project successful. Thus matters went on for a year or two previous to the spring of 1868. Some time before the meeting of Presbytery, (Second of Philadelphia,) in April, 1868, Mr. Irwin left the congregation. Mr. Joseph Brown and Mr. John Horner appeared at the meeting of Presbytery at Catasauqua in April, as commissioners from the congregation, in accordance with the appointment of a meeting held March 28th. In view of the state of affairs the congregation having consented thereto, the pastoral relation was dissolved. Thus the church became vacant after enjoying the pastoral services of Mr. Irwin for more than thirty years.

From the meeting of Presbytery in 1868 to Nov., 1869, the congregation was vacant. During this time the pulpit was supplied by various persons from various sources. Occasional sermons were preached by members of the Second Presbytery of Philadelphia. Other ministers would preach for the people as occasion would direct. From Sept., 1868, to April, 1869, numerous supplies went from the Theological Seminary at Princeton, N. J. Among these, from the class of 1869, may be

mentioned Mr. W. W. Heberton, son of Rev. Alex. Heberton, former stated supply to the congregation. The Rev. W. W. Heberton is now (1875) pastor at Elkton, Md. Mr. L. W. Eckard, since Missionary to China, but now pastor at Abington, Pa., Mr. Andrew H. Parker, pastor at East Kishoquillas, Pa., Mr. John Murdock, for a time since pastor at Islip, L. I., Mr. A. P. Kelso, now Missionary to India, Mr. Jacob Krewson, pastor at Forrestville, Bucks county, Pa., Mr. Wm. G. Cairns, pastor at Cream Ridge, N. J., Mr. R. P. Gibson, pastor at Silver Spring, Pa., Mr. Chas. S. Wood, of Richwood, O., Mr. W. S. C. Webster, of Elizabeth, N. J., and perhaps a few others, supplied the pulpit upon one or more occasions. The writer of these pages also preached a few times whilst visiting among the people.

The congregation were so well pleased with the services of Mr. Jacob Krewson, that they extended a call to him to become their pastor, in the spring of 1869. This, however, was declined on the part of Mr. Krewson. From the class of 1870 in Princeton Theological Seminary, Mr. John Turner, now pastor at Thompson Ridge, N. Y., Mr. John D. Hewitt, pastor at Ringoes, N. J., and Mr. W. W. Curtis, of Silver City, New Mexico, may be mentioned

as supplying the pulpit upon one or more occasions.

Mr. Curtis was the regular supply during the summer of 1869. His preaching was greatly blessed to the people. To his labors at this time may largely be attributed the improved temporal and spiritual condition of the congregation since. He has many warm friends among the old Settlement people, and has been the means of interesting them in benevolent enterprises beyond their own bounds since his sojourn among them.

Many have been the needy Christians in the missionary fields of the west who have been clad and encouraged by benefactions from the Settlement, drawn forth through the solicitations of Mr. Curtis. Mr. Curtis, not having completed his theological studies, left the people in the fall of 1869, and returned to Princeton. Thus we are brought down to the present pastorate.

CHAPTER VII.

1870-1875.



WITH the re-union of 1870 the church came under the care of the Presbytery of Lehigh.

During the summer of 1869, the Rev. David M. James, pastor of the Mount Olive Presbyterian Church, N. J., visited the Settlement and preached for the people. The congregation perceived in him the proper qualifications of mind and heart to make a suitable pastor for them. They without delay extended a call to him. Notwithstanding the temporal and spiritual condition of the church was not of the most inviting character at the time, be it said to the lasting credit of Mr. James, he did not decline to enter upon the work to which God by his Providence seemed to be calling him. He accepted the call of the people, and the Presbytery proceeded to make arrangements for his installation. This took place November 9th, 1869. We cannot do better than give the words of one who was an eye-witness of, and participated in the interesting services of Mr.

James' installation, which were so auspicious for the future of this old historic church. We find them in the "Presbyterian," of November 27th, 1869, as follows:

"MESSRS. EDITORS:—The Rev David M. James was installed pastor of the Allen Township Presbyterian Church on the afternoon of the 9th inst. The Rev. Mr. Banks, of Easton, Pa., presided and preached; the Rev. Mr. Kerr delivered a very appropriate charge to the pastor, and the Rev. Mr. Fulton, of Catasaquua, Pa., the charge to the people. The exercises throughout were of an interesting and impressive character. We congratulate this congregation upon their happy selection of a pastor. Mr. James is an Alumnus of Lafayette College, and a graduate of Princeton Theological Seminary. He has been for a number of years the efficient pastor of Mount Olive Church, New Jersey. He now comes to a church of historic interest. Although its membership has been largely reduced by removals, those very changes which have been its loss, have been great gain to the cause of Christ, and of Presbyterianism in many other parts of the country, particularly in the middle and western states. For more than one hundred and thirty years the descendants of a respectable and thoroughly indoctrinated Scotch-Irish ancestry have been main'taining and propagating the faith of their fathers in this region, and sending forth an element and influence that shall live and last and operate in the Presbyterian Church, where perhaps much of a present, but ephemeral notoriety will be unheard of. In connection with the ministry of this church, either of regular pastorate or supply, we find the names of Revs. Gilbert Tenent, by whom the church was organized in 1738; James Campbell, 1740; Beatty, 1743; David Brainerd, 1744; Lawrence, 1747; John Clark, 1762; John Res-

brugh, 1719; Alexander Mitchel, 1777; James Sproat, 1778; Francis Peppard, 1783; Robert Russel, 1798; Alexander Heberton, 1827; William McJimsey, 1831; Brogan Hoff, 1833; and Leslie Irwin, 1835. Of these are men of God whose praise still lives in the churches, and whose record shall be forever on high. Mr. Irwin served this church faithfully for about thirty years, and since his removal to the west, in 1868, the church has been without a regular pastor until now, although many acceptable supplies have filled the pulpit; in particular Mr. Curtis, now of the Theological Seminary, Princeton, whose labors here during the past summer have been greatly blessed to the people. Mr. James now enters upon this charge under very encouraging circumstances. He enjoys their merited confidence, while they are much united and revived under his ministry. At their last communion season, twenty persons were united to the membership of the church. They have now concluded to erect a new church at Bath. And from the need of a new Presbyterian Church, particularly at this point, from the ability of the people, and from the interest they now manifest in this worthy enterprise, we are persuaded the good work will soon be accomplished. And also that a rich blessing is yet in store for the descendants of those fathers who consecrated this ground with their tears, when they retired to weep under the hazel bushes, with the message of Jesus from the burning lips of David Brainerd in their hearts.

“LEHIGH.”

We have intimated that at the time Mr. James was called to the pastorate of the church, her prospects temporally and spiritually were not of the most encouraging character. We might say they were exceedingly discouraging. It was about that

time the foregoing pages were written, substantially as the reader here finds them. With the circumstances of the congregation vividly before the mind, we then wrote as follows: We cannot turn from the record of these events, simple and comparatively unimportant as some of them may seem, without reflecting upon the mutability of all things here below. Those who founded, and who were for many years the staunch supporters of the church, have all passed away. We open those old records and read name after name whose counterpart we find upon many a tombstone in the old graveyard. Here, too, are the monuments which were raised to the memory of the dead when we had no national existence. When we walk through this old city of the dead and read the names of those who were laid low in the tomb a hundred years ago, and then look out upon the splendor of our nation which has risen since these were laid there, we pause and ask ourselves, can all this have transpired in so short a time? There attach themselves to these sacred spots, which seem as links to bind us to a former age, such hallowed associations as make the passer by pause and consider, when and under what circumstances in the distant future some one may pay the same tribute of respect to his memory. Here are the evidences of work

performed by our ancestors when those beautiful surrounding hills and vales were covered with the primeval forests. Here are designated the last resting places of those who encountered the trials of an early settler's life, braved winter storms and a savage foe in an age gone by. When we consider, too, the various estates which in that early day were held by our Scotch-Irish ancestry, and now see so many of them possessed by those of another nationality, we ask ourselves, shall this course of disintegration and decay continue? Shall that name which has for nearly one hundred and fifty years designated this beautiful region, to which so many in the various parts of our broad land are pleased to trace their ancestry, be lost in oblivion? Shall we hear no more of the Irish Settlement? Shall those old buildings where the praises of God have been celebrated for the last half or three-quarters of a century, be deserted and desolate? Shall those old pews, which speak of better days, be empty and forgotten? Shall those old walls decay, totter and fall, no more to rise? Shall these, like the forms of those who reared them to the service of God, sink beneath the sod? Alas, we fear such must be their fate. Decay and desolation seem to be written upon those old walls. Yet this change from brightness to shade

in the prospects of the old time honored church, is not attributable to the faithful few who continue to resort there for worship. Those old walls are as dear to them as were the walls of a once magnificent Jerusalem to the Jews. It is a higher and mightier hand than man's that is working. If the praises of God cease to be celebrated in these sacred retreats, by those of the nationalities which instituted His praise there, let it be remembered that from these have gone out streams to make glad the city of our God. As a church God has been, and "is in the midst of her; she shall not be moved; God shall help her, and that right early."

Such was the feeling which the circumstances of the congregation created within our mind at the commencement of the pastorate of Mr. James. Whilst we expressed that feeling, since five or six years have rolled by we find we quoted the words of the sacred writer in a wonderfully prophetic manner. We declared that God had been and was in the midst of the old church, and that he would help her, and that right early. This has been proven to be emphatically true. God did help her, and that right early, as we shall presently see.

Before we speak of the present prosperity of the church, let us make a brief

resume of the circumstances which apparently led to the decline and threatened the extinction of the congregation.

Allen and East Allen Townships were the centre of what was known in earlier days as the Irish Settlement. After the Settlement was commenced, in 1728, and grew under the auspices of the Allens, who were friends of Presbyterianism, people of Scotch and Irish extraction, and imbued with the principles of Presbyterianism, immigrated thither. The surrounding country at that time wasto a large extent a wilderness. Thus it can be clearly seen how all the circumstances in the early days of the Settlement were conducive to the prosperity of the church. Her star was then in the ascendant. As families moved into the neighborhood, and the children grew up, the church was proportionably strengthened. But there was a limit to this tide of fortune. The time came when immigration to the Settlement to a large degree, if not wholly, ceased. The surrounding country began to be filled up with that thrifty and substantial class of people known as the Pennsylvania Germans. There was no room for the Settlement to grow in proportions, and no new supply of material from abroad to make it grow. Thus we can see how the Settlement and her church was brought to a standstill,

so far as her prosperity was concerned. But coming to a standstill was but to begin a retrograde movement. The families of the old settlers growing up, must be provided for. There was no inviting and economical mode of providing for them in the bounds of the old Settlement. Necessity, therefore, compelled the people to look beyond the Settlement for homes for their children. In addition to this natural cause of emigration, difficulties with regard to land titles, growing out of the results of the American Revolution, tended in the same direction. The question now arose as to whether the children in the families should seek homes in the newer portions of the country, or whether the whole families should emigrate and settle where all could live in close proximity to each other. The latter plan seems to have been to a large degree adopted. This emigration of families from the Settlement to other parts of the country has been insidiously going on, to a greater or less degree, for more than seventy years. Through this the descendants of the old settlers may be found to-day scattered along the banks of the Susquehanna, in Centre county, in Chester county, in Pittsburgh and vicinity. Hosts of these descendants may be found in the Genesee country, in western New York; in fact they are scattered all over the Middle

and Western States, to the latter of which they have gone as by a second emigration. They have carried Presbyterianism with them, so that it may truly be said that from the old Settlement have gone forth streams which have made glad the city of our God. This constant removal of families, as we have endeavored to point out in the foregoing pages, wrought its legitimate effects upon the old mother church. She was slowly dying from disintegration. The question may be asked why the community which has ever been populous in the Settlement, did not supply material for the church in place of that which was lost by emigration? This question may be answered by calling attention to the fact that it was almost universally the case that when a Scotch or Irish family removed, their property fell into the hands of a Pennsylvania German. In fact, this substantial class of our citizens have for many years been pressing hard upon the precincts of the old Settlement. Their inclinations, so far as church relations are concerned, have ever been toward the Lutheran and German Reformed denominations. They have ever gone upon the assumption, apparently, that they were not expected to take an interest in the old Settlement Presbyterian Church. On the other hand, the Scotch-Irish element, apparently, went upon the

assumption that it was their mission to conserve the interests of Presbyterianism in the community. Whilst ready enough to extend the hand of fellowship to a German brother-Christian, they do not seem to have made any strenuous efforts to enlist the sympathies of these people in the affairs of the old Settlement Church. Thus we can see how death and emigration would work their ravages upon the church, with comparatively nothing to counteract their influence. Under the influence of these and other causes, we may truly say the church was threatened with utter extinction. So it seemed about the time the pastorate of Mr. James commenced. The old church near Weaversville, had in appearance fallen far behind the age. There was still the high narrow pulpit with its winding stairs at one side, just as they had been built, for aught we could learn, more than sixty years ago. There were the old fashioned straight high backed pews in which the members of the church had sat from infancy to old age. There were the old posts, placed to support the joined wooden ceiling long before the recollection of the younger members of the church. There was the old communion table, with its beautifully carved legs, telling of an age gone by. The old walls were stained and begrimed through the leaking of the decaying roof. Such was the old

church near Weaversville. Nor was the Old Academy, the other place of preaching, much more inviting. It had been built for school purposes, but when the waning fortunes of the Settlement divested it of its importance as an institution of learning, it was accommodated to the uses of public worship. But there remained the old platform, extending across the entire southern end of the room. In the middle of this was the semi-circular railing which supported the pulpit board. Time had made an indelible impression upon the old leather covered Bible, and had riddled the old cloth screen upon the railing, putting it in sad contrast with the brass headed tacks which held it in position and which grew brighter and brighter as furbished by the vestments of the men of God from year to year.

In front of the minister's face, and where he could almost touch it with his hands as he proclaimed the word of truth, was the old fashioned stove with its pipe rusting through under the corroding hand of time. Upon the minister's right were the benches, apparently made only for temporary use many years before, upon which sat the male portion of the congregation. On the left were similar benches occupied by the females. The walls and ceiling were discolored and unsightly. In short, the whole

appearance of the house of worship was uncomfortable, uninviting, and out of date.

This aspect of the buildings and the depleted resources of the congregation, made us, as the descendant of one of the old families, tremble for the ark of God in the Settlement. It was under these influences we penned the picture which we have inserted above. But it has been truly said, the darkest hour is just before dawn. So it proved to be in this case. The people were not deceived in their estimate of Mr. James when they called him to the pastorate, in 1869. A man of experience in the pastorate, and knowing how to win the hearts of those outside of the church as well as in it, he was the right man in the right place, to accomplish a good work for God and Presbyterianism within the bounds of the old Settlement.

We must now call attention to the results of a quiet work which has been going on among our Pennsylvania German citizens, and which has so favorably manifested itself in the bounds of the old Irish Settlement. The present generation have been under the influence of our common school system. The result of this has been to introduce the English language to a large extent among the German population. It perhaps may be truly said, that the younger generation of Germans in North-

ampton and other counties, now generally use the English language in ordinary conversation. This being the case, it would be natural for them to have a desire to listen to English preaching, by ministers who always had spoken the English language. This has manifested itself in the town of Bath, whose population is almost exclusively Pennsylvania German. The younger people speak, generally, the English language. They have enjoyed suitable church privileges under the ministry of the Lutheran and German Reformed Churches where the German and English languages have been used interchangeably. But whilst they have been appropriately indoctrinated in the great fundamental principles of Christianity in this way, they have manifested a desire for English preaching.

Mr. James, and the remnant of the old Settlement people, were quick to discover this auspicious change in the sentiments of their worthy neighbors, and take advantage of it for the welfare and advancement of the Presbyterian Church. Another auspicious circumstance was the spiritual awakening among the people, apparently through the instrumentality of the Rev. Mr. Curtis, just previous to Mr. James' entrance upon his pastorate. We learn that at the sacramental occasion previous to

Mr. James' installation, twenty persons connected themselves with the church. Thus were the people spiritually enlivened and strengthened for the work which was before them. Another auspicious circumstance was the fact that whilst God by his providence had depleted the ranks of the old Settlement people, he had granted a goodly portion of this world's goods to those who remained.

Under these circumstances it was decided that the time had arrived for building a Presbyterian Church in Bath. The members of the church resolved to do their part, and seek the aid and co-operation of others in the community, and especially of those living in Bath. Be it said to the lasting credit of all, that the old Settlement people responded liberally when called upon for this purpose, and the Bath people, as well as others more distant, heartily seconded their efforts. Of those who did so in the congregation we might mention the names of Mrs. Margaret Horner, wife of the late Joseph Horner, who so long and so faithfully served the church as Treasurer, together with her two daughters; the late Judge James Kennedy, whose name for many years was familiar in the church; Mrs. Dr. Boyd, daughter of James Clyde, whose name appears frequently among the Trustees of the congregation;

Mr. Joseph Brown; Mr. John Horner, son of Hugh Horner, whose name is prominent among the Trustees of former days; Mr. Hugh R. Horner, son of Robert Horner, who so long and so faithfully served the congregation as Treasurer; Thomas Clendinen, and others whose names would not sound so familiar to those who now live beyond the bounds of the Settlement.

Of those outside of the congregation we might mention the names of James Vleit, Esq., Dr. Shull, of Bethlehem, Wm. Chapman, and others. In seeking a location in Bath the people desired one sufficiently central and still appropriately retired. Upon the road leading from Bethlehem to Bath, upon a beautifully shaded portion of the street, not more than two squares from the business portion of the town, they found and secured a lot combining admirably the requisite qualifications. The lot was purchased Monday, Jan. 31st, 1870. Here, under the superintendence of Mr. Hugh R. Horner, and James Vleit, Esq., in 1870, the people erected a neat and commodious house of worship. The building stands back from the sidewalk ten or fifteen feet, and is on the west side of the street. It is a substantial brick structure thirty-eight by sixty feet. From the main entrance, out of the vestibule, a step or two down leads into the Sabbath school and lecture room.

Here may be found a cheerful and attractive place of worship. Maps, charts and other modern appliances are at hand for the proper instruction of the children and people. To remind all of "the hole of the pit" whence they have been dug, the old seats from the Academy, altered and made more comfortable, are made to do service in seating the congregation. Here are the large heaters by which the main audience room above is warmed. Here the people hold their fairs, festivals, and enjoy many social occasions.

Ascending to the main audience room we find all the surroundings cheerful and inviting. The pulpit is neat and of the latest and most approved pattern. In the rear of the pulpit may be seen richly carved and upholstered chairs, the gift of Mrs. Margaret Horner. In front may be seen a beautiful table, the gift of Mrs. Webster, of Mauch Chunk. In the opposite end of the room may be seen a conveniently constructed choir gallery, in which may be found a suitable church organ, the gift of the Misses Sallie and Jennie Horner. Upon the pulpit board is a beautiful Bible, the gift of Miss Maria Insley. The pews are sixty-three in number and are calculated to seat comfortably three hundred and fifty persons. They are ash, oiled and finished with walnut scrolls

and tops. The windows are stained glass. The room is made comfortable in winter by heaters in the basement. The building is surmounted by a symmetrical and attractive spire. In the tower has been placed a suitable bell which calls the worshipers together from time to time. This whole munificent gift of some \$8,000 to \$10,000 value was dedicated to the service of Almighty God on Thanksgiving day, Nov. 24th, 1870. "In the morning, at 11 o'clock, the dedicatory services were conducted by the pastor, Rev. David M. James, assisted by Rev. D. S. Banks, who preached an appropriate and interesting sermon." In the evening, addresses were delivered by Rev. Messrs. J. W. Wood, of Allentown, Wm. Fulton, of Catasauqua, and D. S. Banks, of Easton." "Two venerable members, Judge James Kennedy, and Mrs. Nancy Boyd, who contributed so liberally and who have expressed such earnest desires to see the church completed, were both present, though past eighty years of age, and enjoyed the services with all the fervor of former years."

Such are extracts from the report of the dedicatory services, made at the time.

In this new building Mr. James preaches from time to time to interested and largely increased audiences, composed to a gratifying degree of citizens of Bath.

The old Academy has been sold and dismantled. Whilst the exterior presents the same general appearance, little remains within to remind the beholder of days gone by when Governor Wolf, Thomas McKeen, and their compeers, frequented it. Ere we bid the old building a final farewell, we may be permitted to insert here a reminiscence of her beginning, communicated to us by Mr. Samuel McNair, of Broadheads, Wisconsin. We give it in his own words:

“Rev. John Rosbrugh was the father of James (Rosbrugh,) who used to tell an anecdote connected with the history of the building of the Academy, at Bath; which was as follows: He, with a number of other young men, wanted the advantage of something better than a common school education, and they took measures to build by subscription. He called on a Dutchman by the name of George Wolf for aid, but Mr. Wolf refused by saying, ‘Dat dis edecation ant dings make raskels.’ He refused at first, but I believe did afterwards help to build it. But in the course of the conversation, Mr. Rosbrugh told him that his sons, George and Philip, would have the advantage of an education, and that his son George might be Governor sooner or later. ‘Vell den, ven my George is Gubernor he will be queer times.’

“The sequel of the matter was that

George Wolf got his English education in the old Academy, and after his election, (to the Governorship of the state,) it all came to the mind of Mr. Rosbrugh, who used to take pride in telling it."

Thus we see the beginning and the end of the old Academy which served the people as a place of worship for nearly sixty years. We cannot speak of the old church near Weaversville, the other place of preaching, as we have spoken of the Academy. Ever since the old Academy was decided upon as a place of preaching, in 1813, it may emphatically be said there have been "two sides" in the congregation. Each side has manifested, from time to time, a lively concern lest the "other side" should become possessed of undue advantages in church accommodations. The new church being erected in Bath, and the old Academy abandoned, the east side had obtained a great ascendancy over the west side. The people on the west side perceived that unless something was done, and that speedily, at the old location, there was great danger that the old church would be deserted and fall into decay, being eclipsed by the new building in Bath. Accordingly the people of the west side urged the entire renovation of the old church building, erected in 1813, near Weaversville. The work was undertaken

simultaneously with the erection of the new church in Bath. It had been the custom to enter by two doors on the south side of the building. These were masoned up and a new one opened at the east end of the building; over this a substantial frame vestibule was erected. All the old exterior stone wall was hidden by being encased in a wooden siding which was painted white. Instead of the rusty old stone building which had stood for nearly sixty years, it was made to wear the appearance of a neat frame structure. Internally, all was changed. The old high narrow pulpit, with its winding stairs at the one side, which stood at the north side of the room, was removed. In its stead, at the west end of the room, a modern, comfortable and attractive pulpit and platform were erected. The old supporting posts in the middle of the room were removed, and the ceiling strengthened by a truss in the attic. The old high-back pews were removed, and modern and more comfortable ones put in their place, facing to the west instead of the north. An elevated platform was erected in the rear of the audience, near the new entrance, for the choir, and an organ was provided for their use. The walls and ceiling were divested of their smoke and stains, and arrayed in pure white. In short, the whole building was thoroughly

renovated and rejuvenated. The old school house, which stood between the church and the road, was removed. A neat pale fence was built around the church lot, and the grounds put in appropriate order. All was made to wear the appearance of comfort and convenience. It was re-occupied for divine service, December 4th, 1870. Thus has the old Church in the Settlement renewed her youth.

Under the pastorate of Mr. James they are moving along harmoniously and doing a good work for God and Presbyterianism in the community. The English speaking portion of the German community of Bath and vicinity, seem to be interested in the new life of the old Settlement Church. The Settlement people are extending the hand of Christian fellowship to their worthy friends and neighbors, and they are responding to a commendable degree by pecuniary support and substantial Christian work. The church, amid the new circumstances into which she has come, is laboring to make all feel in the community that they are welcome to all her privileges and blessings. It is hoped, also, by all who feel an interest in the church outside of as well as within the precincts of the old Irish Settlement, that those who occupy the places once filled by the Scotch and Irish


people, will take up and sustain the good old heritage of Presbyterianism which has been handed down from generation to generation in their midst. That they will do this we have every reason to believe, judging from the disposition already shown on their part in the matter. We are rejoiced to be able to take up and re-echo, upon the eve of the Centennial of our American Independence, the words of an encouraged pastor in the old Irish Settlement Church, that,

“There is as good a prospect for a Presbyterian Church to continue a hundred years to come, as there was a hundred years ago,” when the pastor of the church, Rev. John Rosbrugh, was murdered by a relentless British foe, as he did his part to secure our National Independence.

CHAPTER VIII.

SKETCHES OF PASTORS.

REV. ELEAZER WALES.

HE first pastor of the Settlement Church seems to have been Rev. Eleazer Wales. What the ecclesiastical antecedents of Mr. Wales were, previous to 1731, we have not been able to learn. That year, however, his name appeared, we believe, for the first time, in the minutes of the Synod of Philadelphia. Although we have not positive evidence in the case, it is to be presumed he became pastor of the Settlement Church about that time. At all events, that year Thomas Craig appeared in Synod as an elder. We presume this was the same Thomas Craig who, in 1728, started what was afterwards known as the Craig, or Irish Settlement. The presumption that Mr. Wales was pastor and Mr. Craig elder in the Settlement Church, in 1731, becomes almost certain when we observe that this pastoral relation is alluded to and dealt with shortly after.

We are informed by the minutes of the Presbytery of Philadelphia, that the pastoral relation between Mr. Wales and the Settlement, or Allentown congregation, was dissolved in 1734. We find that during each meeting of the Synod from 1731 to 1735, Mr. Wales was present. In 1736, he is marked absent. In 1737 and 1738, we believe his name does not appear at all. In 1739, he is reported as a member of the Presbytery of New Brunswick. It seems after leaving the Settlement Church he became pastor for a short time, of the Middle Smithfield Church. Dr. D. X. Junkin, in his Historical Discourse at the Semi-Centennial of the Presbytery of Newton, in speaking of Middle Smithfield, says :

“A little log church was built about 1725. * * * It is supposed that Rev. Azariah Horton, before mentioned as David Brainerd’s forerunner, preached the first sermon in English, in 1741, or ’42. He preached in the little log church. * *

* * * A Rev. Mr. Wales, from Allen Township seems to have been the earliest settled pastor. A Rev. Mr. Rhodes was also a laborer in that field, with much success ; both of them between 1750 and the opening of the War of the Revolution.”

We suppose Dr. Junkin had good authority for making this statement with

reference to Mr. Wales, though he has erred in assigning labor to him between 1750 and the Revolution. Mr. Wales died previous to Nov. 7th, 1750.

From all the data, we infer that Mr. Wales was dismissed from the Presbytery of Philadelphia in 1735, or '36, and connected himself with the Presbytery of New York. When the brethren assembled at New Brunswick, on the afternoon of Aug. 8th, 1738, for the purpose of constituting the Presbytery of New Brunswick, Mr. Wales was one of the members, being received from the Presbytery of New York. Thus he is regularly reported to Synod in 1739, as a member of the New Brunswick Presbytery.

At the first meeting of Presbytery, Aug. 8th, 1738, "Upon a supplication made by Joshua Nichols, in behalf of the people of Pepack, and other adjacent parts, desiring some supplies of preaching, agreed that Mr. Wales preach at John Fraiser's upon the third Sabbath of this inst.; upon the Monday following at Edward Barber's; and upon the Tuesday at Amwell Meeting House."

He may have been, previous to this, or now became pastor at Smithfield for a short time, as suggested by Dr. Junkin. But during the greater part of his time in connection with the Presbytery of New Bruns-

wick, he was pastor of the church of Kingston, near Princeton, N. J.

While in this charge, in 1743, he supplied at Freehold the first Sabbath in February, April, and May. In 1744, he supplied the Settlement Church the two last Sabbaths in September and first in October, as we have seen in the History of the Church. In 1746, he was appointed to supply two Sabbaths at Hope-well and Maiden Head. It was represented to Presbytery, May 16th, 1750, that he was too infirm and weak to attend to ministerial duties in his congregation, and supplies were sent to the people. Shortly after this he died. At a meeting of Presbytery, Nov. 7th, 1750, the following simple record is made:

“Mr. Eleazer Wales, one of our members, has been removed by death since our last.”

REV. DANIEL LAWRENCE.

THE Rev. Daniel Lawrence was the second pastor in the Irish Settlement. He was a pupil of Rev. William Tennent, and pursued his studies at the "Log College." On the 12th of September, 1744, he appeared before the Presbytery of New Brunswick and was received under their care as a candidate for the Gospel ministry. His parts of trial were assigned him at this meeting of Presbytery. At a meeting held in Philadelphia, October 2d and 3d, 1744, he was examined on his parts of trial and his examinations sustained. At the Spring meeting, held in Philadelphia, May 28th, 1745, he appeared before Presbytery and was licensed to preach the Gospel. Having been licensed, he preached the next month (the last Sabbath in June, 1745,) at the "Forks of Delaware," or Irish Settlement, and Greenwich. Presbytery convened September 20th, of this year, at which time two calls were brought in for the pastoral services of Mr. Lawrence. The one was from the two Bethlehems, in New Jersey; the other from Maiden Head and Hopewell. Mr. Law-

rence not being present at the meeting, consideration of these calls was deferred until the next meeting. Under the circumstances he was directed to supply two Sabbaths at Maiden Head and Hopewell, and then repair to the "Forks of Delaware." He was to supply two-thirds of his time in the Forks, and devote the other third to the two Bethlehems. At a meeting of Presbytery, July 21st, 1746, a supplication was sent in from the congregations of Maiden Head and Hopewell, requesting the labors of Mr. Lawrence until the next meeting of Presbytery, by way of trial, with a view to his settlement among them. Also a similar supplication from the "Forks of Delaware," for his services for one year with a view to his settlement there. Likewise a supplication from the two Bethlehems, in New Jersey, for the same purpose. Some people from Oxford Furnace, also, supplicated that they might share the labors of Mr. Lawrence in case he should be appointed to supply the "Forks of Delaware." In the midst of this clamor, as it were, for the services of Mr. Lawrence, the Presbytery returned him to his labors in the Forks, with instructions to preach every fifth Sabbath at Tunis Quick's, (?) in the "Forks of Delaware." Thus things remained until the meeting of Presbytery, October 16th, of this year. At this meet-

ing, the people in the Forks renewed their call for Mr. Lawrence to undertake the pastoral charge among them. The matter being proposed to him by Presbytery, he signified his acceptance of the call. Presbytery thereupon appointed a committee to ordain him. This committee was composed of Rev. Richard Treat, Rev. James Campbell, Rev. James Davenport, Rev. James McCree, and Rev. Charles Beatty. This committee was to meet in the "Forks of Delaware," April 1st, 1747, at which time Mr. Lawrence was to preach a trial sermon from John iii, 18, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." At the same time he was to hand in a Latin exegesis. The committee convened at the time and place appointed. Mr. Lawrence preached his sermon and handed in his exegesis. All parts of trial being sustained, the committee proceeded the next day, (April 2d, 1747,) to ordain him to the work of the Gospel ministry, and install him pastor of the two churches in the Forks, viz: Allentown and Mount Bethel.

On account of ill health and other causes, he spent the winter of 1747 and the spring of 1748 at Cape May. By direction of the Synod of New York, given

May 19th, 1748, the Presbytery of New Brunswick returned him again in the spring of 1748 to supply a few Sabbaths at Cape May. Having fulfilled the mission of the Presbytery he returned and continued his labors in the Settlement until the spring of 1752. At this time he was connected with the Presbytery of Abington, which had been erected the previous year. At the first meeting of the Presbytery after its constitution, May 20th, 1752, the church at Cape May applied to it for the services of Mr. Lawrence in case he was released from his charge in the Forks, which he was seeking for at the time.

The next day, May 21st, 1752, the pastoral relation between him and the churches in the Forks was dissolved. Mr. Lawrence accepted the call to Cape May in 1752, and commenced his labors there as pastor in that year. He continued to labor in this pastorate for fourteen years, until 1766, only laying down the work with his life. He died at Cape May, April 13, 1766.

REV. JOHN CLARK.

THE third pastor of the Settlement Church was Rev. John Clark. Mr. Clark was licensed to preach the Gospel by the Presbytery of New Brunswick in the latter part of 1759, or early part of 1760. Having been licensed, he was appointed by the Synod of New York and Philadelphia, to supply the pulpit of Rev. Charles Beatty, the first and third Sabbaths of July, 1760. He was ordained to the full work of the ministry, by the Presbytery of New Brunswick, in the latter part of 1760, or early part of 1761. In 1761, he was dismissed from the Presbytery of New Brunswick, and connected himself with the Presbytery of Philadelphia, August 13th, of that year. At this meeting of Presbytery, a call was presented to him from the "Forks of Delaware." He took the matter under consideration until the next meeting of Presbytery. In the meantime he was directed to supply "at the Forks of Delaware in the following manner, viz: two Sabbaths at Allens Town, and one at Hunter's Settlement, (Mt. Bethel,) interchangeably, except two Sabbaths at Te-

hicken." November 17th, 1761, Mr. Clark expressed his acceptance of the call to the Forks of Delaware. He was installed pastor of the Settlement Church, October 13th, 1762. Rev. Richard Treat presided and preached the sermon. Rev. Henry Martin, Rev. James Latta and Rev. Charles Beatty assisted in the installation services. Mr. Clark continued in the pastorate for four years, till 1766, at which time troubles arose in the Mt. Bethel portion of the charge. He then asked for a dissolution of the pastoral relation, which was not granted. The troubles, however, culminated in a dissolution November 4th, 1767. Mr. Clark remained in connection with the Presbytery of Philadelphia for several years, but came under the care of the Presbytery of New Castle in 1772.(?) Here he remained till 1783, at which time he was dismissed to the Presbytery of Redstone. He remained in connection with this Presbytery till 1794, during a portion of which time, at least, he was pastor of the Lebanon and Bethel Churches. In 1794, the Presbytery of Ohio was formed out of that of Redstone, and Mr. Clark became a constituent part of the new Presbytery. Here we lose sight of Mr. Clark. Where or when he died we have not learned.

REV. JOHN ROSBRUGH.

THE fourth pastor of the Settlement Church was Rev. John Rosbrugh. He was of Scottish descent, and was imbued with the principles of Scottish Presbyterianism. He pursued his studies in the College of New Jersey, at Princeton, from the year 1760-3, under the care and assistance of the Synod of New York and Philadelphia. In the latter part of 1763, or early part of 1764, the Presbytery of New Brunswick licensed him to preach the Gospel. Within a year after his licensure he was ordained to the full work of the ministry by the same Presbytery. This took place at the Greenwich Presbyterian Church, New Jersey, December 11th, 1764.

After his ordination, he shortly entered upon the duties of his pastorate at Oxford and Mansfield Woodhouse. Whilst attending to the duties of this pastorate he performed a large amount of labor in other fields. He preached repeatedly at Upper and Lower Hardwick, also at Bedminster, Deep Run and Smithfield. Difficulties, however, arose in his charge in 1768. April 19th, of this year, Mr. Rosbrugh

represented to the Presbytery that * *
* * , one branch of his charge, through the removal of members beyond the bounds of the congregation, and from other causes, had become so weakened as not to be able to raise their proportion of the salary. Some of the people had expressed their willingness, under the circumstances, for the pastoral relation to be dissolved. As the other branches of his charge were not able to make up the deficiency, and as his circumstances were straitened, he expressed himself as under the disagreeable necessity of asking for a dissolution of the pastoral relation. His request came up for consideration the next day, (April 20th.) The Presbytery decided that it was not expedient to grant the request at that time. This was because it did not appear that * * * * had been apprised of Mr. Rosbrugh's intention to resign at that meeting of Presbytery. In fact, no representative was there from any portion of the charge. Accordingly, further consideration of the matter was postponed till the fall meeting of Presbytery. In the meantime Mr. Rosbrugh was directed to notify the people of * * * that unless they came up to their pecuniary obligations, his services would cease among them. In case they did not, he was directed to preach one-half of his time at Greenwich,

one-third at the portion of his old charge which had not been delinquent, and the remainder at discretion. When he received these instructions, he was also directed to supply one Sabbath at Smithfield, and one at Allentown, (Irish Settlement,) before the spring meeting of Presbytery. October 18th, Mr. Rosbrugh reported that he had failed to accommodate matters at * * , and had devoted one-half of his time to Greenwich, and one-third to Oxford as directed. Presbytery adjourned to meet at Oxford on the third Wednesday of November, to further consider the troubles in Mr. Rosbrugh's charge. The result of this meeting was to direct him to labor at Oxford and Greenwich upon certain specified conditions. These conditions not being complied with, Presbytery, April 18th, 1769, released him from his charge there.

The same day a call was presented from the "people of Allentown, in the Forks of the Delaware, requesting him to take the pastoral charge of them, in connection with Greenwich." The Presbytery agreed that Mr. Rosbrugh might accept the call, provided the Allentown Church was put under the care of the Presbytery of New Brunswick, it having been under the care of the Presbytery of Abington from the formation of that Presbytery, in 1751, till its absorption

by the Presbytery of Philadelphia in the union of 1758, and after that time, under the Presbytery of Philadelphia till 1769, when this stipulation was made.

Mr. Rosbrugh had been at the Settlement and had expressed his acceptance of the call April 3d, 1769, just previous to its coming up in Presbytery on the 18th. From this forward, his time was largely, if not exclusively, devoted to the Settlement and Greenwich. He attended the meeting of Synod in Philadelphia, in May of this year, and prosecuted the petition for the transfer of the Settlement Church to the Presbytery of New Brunswick.

The petition not being granted until the spring of 1770, Mr. Rosbrugh was appointed by his Presbytery, October 19th, 1769, "constant supply" to the people of Greenwich and Allentown until the next meeting, except three Sabbaths, which he was to devote to Mount Bethel. April 17th, 1770, he was appointed to preach one Sabbath at each of the following places: Mt. Bethel, Oxford, Basking Ridge and Lower Hardwick, at which place he was to administer the Lord's Supper. The Synod, May 21st, 1770, granted the petition of the previous year, and transferred the Settlement Church to the care of the Presbytery of New Brunswick. The conditions upon which he might accept the call to the

Settlement, in conjunction with Greenwich, having been fulfilled, April 15th, 1772, Mr. Rosbrugh expressed his acceptance of the call, but was not installed at that time. October 13th, 1772, the Settlement people renewed their request for his installation, which was granted. This took place October 28th, 1772, at twelve o'clock. Rev. John Guild presided and preached the sermon. The other members of the Committee of Installation were Rev. John Hanna, Rev. Jacob Vanarsdalen, and Rev. Samuel Kennedy. Mr. Rosbrugh becoming permanently identified with the Settlement, married, as his second wife, Miss Jane Ralston, daughter of Mr. James Ralston, a ruling elder in the congregation.

From his installation in October, 1772, until 1776, he was occupied with his pastoral duties in the Settlement. He attended the meeting of Synod in Philadelphia, in May, 1774, and also the meeting in May, 1776, at which time his elder, Mr. John Walker, accompanied him. These were Revolutionary times, and Mr. Rosbrugh imbibed the spirit of independence, along with his fellow countrymen. A company of soldiers was recruited in the Settlement, and Mr. Rosbrugh accompanied them to the seat of war as chaplain. When at Trenton, January 2d, 1777, he

was overtaken by a company of Hessians, when comparatively alone, and by them brutally murdered. Captain Hays, from the Settlement, hastily buried his body by the wayside. It was subsequently disinterred by Rev. George Duffield, D. D., pastor of the Old Pine Street Church, Philadelphia, and buried in the graveyard at Trenton.

REV. FRANCIS PEPPARD.

THE fifth pastor of the Settlement Church was Rev. Francis Peppard. He was licensed to preach the Gospel by the Presbytery of New Brunswick in the latter part of 1763, or early part of 1764, at the same time with Rev. John Rosbrugh, his predecessor in the pastorate. He was ordained to the full work of the ministry by the Presbytery of New York, in 1764-5, and continued in connection with that Presbytery till 1772-3, when he became connected with the Presbytery of New Brunswick. These were his ecclesiastical relations in 1781, when the congregation in the Settlement extended a call to him. He now commenced his labors there, and continued them, without being installed, for about two years. On account of this irregularity, the Presbytery of Philadelphia, in the fall of 1782, inquired into the matter. Accordingly Mr. Peppard secured his dismission from the Presbytery of New Brunswick, and connected himself with the First Philadelphia Presbytery, May 23d, 1783. At the same time the congregation, by their commissioners, applied for the

installation of Mr. Peppard. The time for his installation was to be the second Tuesday of August. Rev. Alexander Mitchel was appointed to preside. Rev. James Grier was to preach the sermon, and Rev. Nathaniel Irwin was to give the charge. The services did not take place in August, as appointed, but were duly attended to by the committee, October 13th. The pastorate of Mr. Peppard in the Settlement, was not a very pleasant one to him.

James Rosbrugh, son of Rev. Mr. Rosbrugh, with some other young men, desired better educational advantages than were afforded in the common schools. They procured a lot of ground on the Monoquacy creek, in the eastern portion of the congregation, and proceeded to erect an academy. From some cause, Mr. Peppard thought this would be a detriment to the welfare of the congregation, and accordingly opposed it. This raised animosities in the congregation toward him, and rendered his situation unpleasant. In addition to this he felt himself called on to exercise church discipline in certain instances, which tended to widen the breach between himself and some of his people. Further difficulties arose growing out of the payment of his salary. An unhappy state of affairs continued until Oct. 21st, 1794, at which time Mr. Peppard asked for

a dissolution of the pastoral relation. All parties were cited to appear before Presbytery at Philadelphia, Nov. 17th. At this time the commissioner from the congregation protested against a dissolution of the pastoral relation. Notwithstanding this Presbytery released Mr. Peppard from his charge. Although the pastoral relation was dissolved, Mr. Peppard continued to minister to the people till May, 1795. His labors having ceased in the Settlement in April, 1795, he was dismissed from the Presbytery of Philadelphia to connect himself again with the Presbytery of New Brunswick. This was but a little less than two years before his death.

He died March 30th, 1797, and was buried at the Hardwick, or Yellow Frame Church, N. J.

REV. ROBERT RUSSEL.

THE sixth pastor of the Settlement church was Rev. Robert Russel.

Mr. Russel was licensed by the Presbytery of New Castle (?) some time previous to 1797. He preached in the Settlement in 1796 and 1797. The congregation being vacant, and being well pleased with his ministerial qualifications, resolved to give him a call. The church, however, was under the care of the Philadelphia Presbytery, whilst Mr. Russel, was a licentiate under the care of the Presbytery of New Castle. In August, 1797, a contagious fever in Philadelphia prevented a regular meeting of Presbytery, and it was uncertain when a meeting could be held. At this time the Settlement people were desirous of prosecuting their call for Mr. Russel. As they could not obtain instructions how to proceed from Presbytery in regular session, they applied to a committee of the same, sitting on Presbyterian business in the month of August, at Deep Run. This committee represented the state of affairs to the Presbytery of New Castle in behalf of the Settlement congrega-

gation. Thereupon that Presbytery presented the call to him, and upon his signifying his acceptance of the same dismissed him to connect himself with the Presbytery of Philadelphia. This he did Dec. 2d, 1797. Mr. Russel having been received, the Presbytery proceeded with his trials for ordination. They heard him preach a popular sermon, examined him on experimental religion, and systematic divinity, as parts of trial. These being sustained, Presbytery deferred further trials until the time of ordination and installation within the bounds of the congregation where he was to labor. Presbytery convened, or a committee thereof, in the Settlement, April 17th, 1798. Mr. Russel was further examined in systematic divinity, ecclesiastical history, church government, and the arts and sciences. These examinations having been sustained, the next day Mr. Russel preached a popular sermon and was ordained and installed. In these services Dr. Ashbel Green, of Philadelphia, preached the ordination sermon, Dr. Wm. Tennent, of Abington, and Rev. Nathaniel Irwin, of Neshaminy, delivered the charges. This was Mr. Russel's first and last charge. Passing through the scenes spoken of in the foregoing historical sketch, between 1798 and 1827, he ended his days with the people of his first charge. After serving

nearly thirty years in the pastorate, he died Dec. 16th, 1827.

He was buried in the old burying ground near Weaversville, where the stone erected to his memory may still be seen.

REV. BROGAN HOFF.

THE seventh pastor of the Settlement Church was Rev. Brogan Hoff.

Mr. Hoff was born at Harlingen, Somerset county, New Jersey, in 1794. He graduated at Queen's College, New Brunswick, in 1815, and from the Theological Seminary, at New Brunswick, in 1818. The same year he was licensed to preach the Gospel by the Classis of New Brunswick, and became pastor of a Dutch Reformed Church in Philadelphia. Here he remained until 1824. June 10th, 1824, he was installed pastor of the Presbyterian Church, of Bridgeton, New Jersey. Here he labored until April, 1833, at which time the pastoral relation was dissolved. In the following May, he came to the Settlement as an agent of the American Sunday School Union. The congregation being pleased with him, gave him a call, which he accepted, and was installed November 12, of that year. He remained in the Settlement until the spring of 1835, at which time the pastoral relation was dissolved, and he was dismissed to the Classis of Green, March 24th. From the Settlement

he went, in 1835, to the United Reformed Churches of Leeds and Kiskatom, (?) near Catskill, New York. Here he remained until 1842, when he removed to Germantown, New York. In the charge of Germantown, he remained until his resignation in 1850. This seems to have been his last charge, as he was without charge in 1869. Since 1869, he died of apoplexy, at his home in Germantown, New York.

REV. LESLIE IRWIN.

THE eighth pastor of the Settlement Church was the Rev. Leslie Irwin. The following sketch of Mr. Irwin's life and labors has been furnished by his family :

“ Rev. Leslie Irwin was born at Ballibay, County Monaghan, Ireland, July 22d, 1806. His parents were truly Christian people. He breathed a pious atmosphere from childhood to manhood. He obtained a liberal education, commencing at the age of ten years the study of the classics, at an academy in his own native town. At the age of fourteen he was prepared to enter college, having the Christian ministry in view at this early period of life. He was taken under the care of Monaghan Presbytery, and received a certificate of admission to college, after having passed a rigid examination by said Presbytery, as is customary for all candidates for the ministry in Ireland. Entering the Royal Belfast College, he completed his collegiate and theological course in six years. As the Synod of Ulster, (for at that time there was no General Assembly in Ireland,) did not allow their candidates to be licensed till

one year after completing their theological course, Mr. Irwin engaged in teaching, and was elected principal of a Classical Academy, which his own pastor, Rev. James Worrell, founded for the purpose of giving a thorough education to young men in that section of the country. He retained this situation for six years, and labored with great fidelity and success. In this connection the fact ought not to be omitted, that his salary, £30 a year, was given to his parents, while he supported himself with the sums received for supplying vacant churches, he having been licensed to preach by the Synod some time in the second year of his position as principal of the Academy. He was a thorough linguist and, in the strict acceptation of the term, a fine scholar in general. In fact, he was qualified to fill almost any chair in the best institutions of learning in this or any other land, but his modesty kept him comparatively unknown. On resigning his position in the Academy, Mr. Irwin came to America in 1834. This he did, believing he would have a more extensive sphere of usefulness in this land. He found true friends in the Rev. Messrs. Wm. L. McCalla and Winchester, Dr. Green, and James and Wm. Latta. Through their agency he was invited to supply the pulpit of the Ninth Presbyterian Church of Philadelphia, Penn.,

for one year, in the absence of the pastor. In July, 1835, he was introduced to the Presbyterian Church in Allen Township, Northampton Co., Penn., and after preaching to them with great acceptance for a year, he was ordained and installed pastor in the autumn of 1836, on a salary of \$500 a year. Some time in the years 1839-40, the iron works at Craneville, now Catsauqua, were established, some seven miles distant. As the result of earnest personal labor, and visitations from house to house on his part, a church was soon formed of over one hundred members. He then assumed charge of both churches, that at Allen Township and the newly formed church at Catsauqua, and performed an almost incredible amount of labor for both of them, riding fourteen miles every Sabbath besides attending four services, prayer-meeting and lecture combined, each week. In 1845, Mr. Irwin was married to Miss Mary Ann Wilson, daughter of John Wilson, Esq., a ruling Elder for forty-two years of the Allen Township Church. Mrs. Irwin, and three out of their four children, still survive him. He often congratulated himself as having been favored in his domestic relations and used to say that but for this he could not have sustained the great amount of labor which he performed.

After a pastorate of thirty-three years' duration he removed, in May of 1868, to South Bend, Indiana, and finally to Quincy, Ills., in July of same year. Instead of feeling himself at liberty to desist from active labor on account of his enfeebled health, his heart warmed toward the people at Ellington and Burton, six and nine miles distant from his home. To these he labored, rain or shine, with untiring devotion. He aided these churches largely out of his own pocket to enable them to get a house of worship. The Presbytery of Schuyler have therefore upon their roll, the "Memorial Presbyterian Church of Ellington," and "Memorial Presbyterian Church of Burton." Both are in a flourishing condition and have more than tripled their membership.

His great desire was that after his departure these churches would be in a condition to support a pastor.

For days before his decease he prayed frequently for these churches, that God would build them up and glorify Himself through them.

Early on the Sabbath morning, (Nov. 16th, 1873,) agreeably to his desire, he fell asleep in Jesus. The funeral took place on Nov. 18th, from his residence, and his remains were laid in the family vault at

Ellington Home Cemetery, near the church
he loved so well.*

*Mr. Irwin was received by the Presbytery of Newton as a licentiate of Presbytery of Philadelphia, Dec. 22d, 1835, and was ordained an evangelist.

REV. DAVID M. JAMES.

THE ninth and present pastor of the Settlement Church is Rev. David M. James. Mr. James is a native of Cumberland Co., New Jersey. He pursued his preparatory studies for college at Easton, Pa., and entered Lafayette College there, graduating in 1852.

He studied theology at the Theological seminary, Princeton, N. J., and was licensed to preach the Gospel by the Presbytery of Passaic, July 3d, 1854. Oct. 4th, 1854, the same Presbytery ordained him to the full work of the ministry and installed him pastor of the Mount Olive Church, New Jersey. Here he labored until 1869, when he became pastor of the Settlement Church, in which pastorate he continues to labor with success.

CHAPTER IX.

CHURCH OFFICERS.

ELDERS.

DURING the early history of all, or nearly all, the Presbyterian Churches of America, it was customary to keep no sessional records. The church in the Irish Settlement was no exception to this rule. It passed through about one hundred years of its history without making any permanent record of who its spiritual rulers were, or who were admitted to sealing ordinances. The names of the eldership are, therefore, almost entirely lost. We can only determine who a few of them were by references incidentally made to them in the general affairs of the church and community.

It would seem Thomas Craig was one, at least, of the original elders. His name appears as an elder in attendance at the meeting of the Synod of Philadelphia, in 1731. In 1756, Dr. Franklin, in a letter to Governor Morris, speaks of "Elder

Craig," of the Irish Settlement. We suppose he referred to Elder Thomas Craig.

In 1769, we know James Ralston, father-in-law of Rev. Mr. Rosbrugh, was an elder. He died in 1775. Also, we know that John Walker was an elder in 1775. He was reported as Mr. Rosbrugh's elder at a meeting of Presbytery, held at Mt. Bethel that year. He died in 1777. Who succeeded these we have not been able to learn. We know, however, that John Wilson was an elder. He was born in 1766, and died in 1857, having served in the eldership forty-two years. The late Judge James Kennedy was an elder. He was born in 1787, and died in 1872. The present eldership are Hugh R. Horner and John Horner. This is about all we have been able to learn with regard to the eldership in the Settlement Church.

SUCCESSION OF TRUSTEES UNDER
THE CORPORATION.

THE church, having been organized in 1728, carried on its secular affairs for about sixty years by means of officers chosen by the people. The records extant, belonging to that period, are in such a condition as to render it impossible to give an intelligible account of who looked after the secular affairs of the church. Names appear upon the books in an official capacity; but who were in office from year to year cannot be determined. This confusion, however, disappears with the year 1797. At this time the church became incorporated. The third rule adopted to govern the congregation under the charter of incorporation, was as follows:

“That six Trustees shall be chosen from said society, two of whom shall vacate on the first day of January next, and two in each successive year, and their places to be filled up by a new election, whose business shall be to settle accounts with the Treasurer on the same day yearly; to have charge of all money belonging to the

society; all pews and seats in the church to be taken from and given up to the Trustees; and those who attempt to give or receive seats without their consent, shall be deemed inimical to the interests of the society, and meet a serious rebuke in Session at a future day."

We subjoin the Trustees under this rule, from 1797. The third couplet shows the persons elected for the year.

1796.

Joseph Horner,	James Ralston,	Thos. Horner,
Wm. Lattimer,	Adam Clendinen,	William Moffat.

1797.

James Ralston,	Thomas Horner,	Hugh Horner,
Jos. Horner,	Wm. Lattimer,	John McNair.

1798.

Thos. Horner,	Hugh Horner,	Henry Epple,
Wm. Lattimer,	John McNair,	Joseph Horner.

1799.

Hugh Horner,	Henry Epple,	James Hays,
John McNair,	Joseph Horner,	Thos. McKeen.

1800.

Henry Epple,	James Hays,	James Ralston,
Joseph Horner,	Thos. McKeen,	Samuel Morison.

1801.

James Hays,	James Ralston,	John Clyde,
Thos. McKeen,	Samuel Morison,	James Kerr.

1802.

James Ralston,	John Clyde,	Hugh Wilson,
Samuel Morison,	James Kerr,	Charles Meloy.

1803.

John Clyde,	Hugh Wilson,	Edw. Humphrey,
James Kerr,	Charles Meloy,	John McNair.

1804.

Hugh Wilson,	Edw. Humphrey,	Hugh Horner,
Charles Meloy,	John McNair,	Joseph Horner.

1805.

Edw. Humphrey,	Hugh Horner,	Joseph Kerr,
John McNair,	Joseph Horner,	(?)

1806.

Hugh Horner,	Joseph Kerr,	John Wilson,
Joseph Horner,	(?)	Thomas Horner.

1807.

Joseph Kerr,	John Wilson,	Adam Clendinen,
(?)	Thomas Horner,	Robert Ralston.

1808.

John Wilson,	Adam Clendinen,	John Rosbrugh,
Thomas Horner,	Robert Ralston,	Jas. Horner, Jr.

1809.

Adam Clendinen, John Rosbrugh, Nicholas Neligh,
Robert Ralston, James Horner, James Clyde, Jr.

1810.

John Rosbrugh, Nicholas Neligh, James Kerr, Sr.,
James Horner, James Clyde, Jr., Wm. Lattimer.

1811.

Nicholas Neligh, James Kerr, Sr., Edw. Humphrey,
Jas. Clyde, Jr., Wm. Lattimer, Jas. Horner, Sr.,

1812.

James Kerr, Sr., Edw. Humphrey, James Kerr, Jr.,
Wm. Lattimer, Jas. Horner, Sr., John Wilson.

1813.

Edw. Humphrey, James Kerr, Jr., John Boyd,
Jas. Horner, Sr., John Wilson, John Clyde, Jr.

1814.

James Kerr, Jr., John Boyd, James Clendinen,
John Wilson, John Clyde, Jr., Jas. Horner,*
* Son of Thos. Horner.

1815.

John Boyd, James Clendinen, James Kennedy,
John Clyde, Jr., James Horner, Nathan Kerr.

The elections were overturned this year.
Some trustees resigned. A new election
resulted as follows :

John Boyd, James Kerr, Sr., James Kennedy,
Hugh Wilson, James Horner, Robt. Horner.

1816.

James Kerr, Sr., James Kennedy, James J. Horner,
James Horner, Robert Horner, A. E. Mulhallon.

1817.

James Kennedy, Jas. J. Horner, Edw. Humphrey,
Robert Horner, A. E. Mulhallon, Joseph Kerr.

1818.

James J. Horner, Edw. Humphrey, John Wilson,
A. E. Mulhallon, Joseph Kerr, Wm. Horner.

1819.

Edw. Humphrey, John Wilson, James Kennedy,
Joseph Kerr, Wm. Horner, Robert Horner.

1820.

John Wilson, James Kennedy, Edw. Humphrey,
Wm. Horner, Robert Horner, James Kerr.

1821.

James Kennedy, Edw. Humphrey, George Hice,
Robert Horner, James Kerr, Hugh Horner.

1822.

Edw. Humphrey, George Richie, James J. Horner,
James Kerr, Hugh Horner, Abram Wilson.

George Hice, elected in 1821, resigned,
and George Richie was elected to fill his
place in 1822.

1823.

George Richie, Jas. J. Horner, Joseph Kerr,
Hugh Horner, Abram Wilson, Thos. Horner, Jr.

1824.

Jas. J. Horner, Joseph Kerr, A. E. Mulhallon,
Abram Wilson, Thos. Horner, Jr., William Horner.

1825.

Joseph Kerr, A. E. Mulhallon, James Kennedy,
Thos. Horner, Wm. Horner, Joseph Horner.

1826.

A. E. Mulhallon, James Kennedy, Jas. Kerr, Jr.,
Wm. Horner, Joseph Horner, Robt. Clendinen.

1827.

James Kennedy, James Kerr, Jr., Joseph Kerr,
Joseph Horner, Robt. Clendinen, Charles Wilson.

1828.

James Kerr, Jr. Joseph Kerr, James J. Horner,
Robt. Clendinen, Charles Wilson, William Burnet.

1829.

Joseph Kerr, Jas. J. Horner, Thos. Horner,
Charles Wilson, William Burnet, J. H. Humphrey.

Shortly previous to the election for this year, which came on January 5th, Mr. Burnet removed from the Settlement, and his place was supplied at this election by the name of James Kennedy.

1830.

James J. Horner, Thos. Horner, William Brown,
James Kennedy, J. H. Humphrey, Hugh Horner.

1831.

Thos. Horner, William Brown, Joseph Horner,
J. H. Humphrey, Hugh Horner, Charles Wilson.

Shortly previous to January 3d, 1831, when the annual election occurred, Thomas Horner removed from the congregation, and Thomas Clendinen was elected to fill the vacancy.

1832.

William Brown, Joseph Horner, Thos. Clendinen,
Hugh Horner, Charles Wilson, Chas. Humphrey.

1833.

Joseph Horner, Thos. Clendinen, James Kerr,
Charles Wilson, Chas. Humphrey, James Kennedy,

1834.

Thos. Clendinen, James Kerr, James Clyde,
Chas. Humphrey, James Kennedy, B. D. Barnes.

1835.

James Kerr, James Clyde, Hugh Horner,
James Kennedy, B. D. Barnes, Thos. Clendinen.

1836.

James Clyde, Hugh Horner, James J. Horner,
B. D. Barnes, Thos. Clendinen, Thomas Horner.

1837.

Hugh Horner, James J. Horner, Charles Wilson,
Thos. Clendinen, Thos. Horner, William Brown.

1838.

James J. Horner, Charles Wilson, Hugh Horner,
Thomas Horner, Wm. Brown, Thos. Clendinen.

1839.

Charles Wilson, Hugh Horner, James Kerr,
William Brown, Thos. Clendinen, Joseph Horner.

1840.

Hugh Horner, James Kerr, William Wilson,
Thos. Clendinen, Joseph Horner, William Brown.

1841.

James Kerr, William Wilson, Fred. W. Nagle,
Joseph Horner, William Brown, Hugh Horner.

1842.

William Wilson, Fred. W. Nagle, Joseph Howell,
William Brown, Hugh Horner, Philip Insley.

1843.

Fred. W. Nagle, Joseph Howell, James Kennedy,
Hugh Horner, Philip Insley, Charles Wilson.

1844.

Joseph Howell, James Kennedy, Hugh Horner,
Philip Insley, Charles Wilson, Thomas Barr.

1845.

James Kennedy,	Hugh Horner,	Joseph Brown,
Charles Wilson,	Thomas Barr,	Philip Insley.

1846.

Hugh Horner,	Joseph Brown,	William Brown,
James Kennedy,	Philip Insley,	Thos. Clendinen.

This year, James Kennedy was elected to fill the place of Thomas Barr, who had removed from the Settlement.

1847.

Joseph Brown,	William Brown,	Robt. McDowell,
Philip Insley,	Thos. Clendinen,	Hugh Horner.

1848.

William Brown,	Robt. McDowell,	John Howell,
Thos. Clendinen,	Hugh Horner,	Charles Wilson.

1849.

Robt. McDowell,	John Howell,	Philip Insley,
Hugh Horner,	Charles Wilson,	Joseph Brown.

1850.

John Howell,	Philip Insley,	Hugh Horner,
Charles Wilson,	Joseph Brown,	Robt. McDowell.

1851.

Philip Insley,	Hugh Horner,	Thos. Clendinen,
Joseph Brown,	Robt. McDowell,	William Brown.

1852.

Hugh Horner, Thos. Clendinen, Charles Wilson,
Robt. McDowell, William Brown, Joseph Brown.

1853.

Thos. Clendinen, Charles Wilson, Hugh Horner,
William Brown, Joseph Brown, Philip Insley.

1854.

Charles Wilson, Hugh Horner, Thos. Clendinen,
Joseph Brown, Philip Insley, William Brown.

1855.

Hugh Horner, Thos. Clendinen, Joseph Brown,
Philip Insley, William Brown, Charles Wilson,

1856.

Thos. Clendinen, Joseph Brown, John Agnew,
William Brown, Charles Wilson, Hugh Horner.

1857.

Joseph Brown, John Agnew, Thos. Clendinen,
Charles Wilson, Hugh Horner, Philip Insley.

Hugh R. Horner elected for one year to
fill vacancy caused by the removal of
Charles Wilson. (?)

1858.

John Agnew, Thos. Clendinen, Hugh R. Horner,
Hugh Horner, Philip Insley, Joseph Brown,

1859.

Thos. Clendinen, Hugh R. Horner, H. Horner, Esq.,
Philip Insley, Joseph Brown, John Agnew.

1860.

Hugh R. Horner, H. Horner, Esq., Thos. Clendinen,
Joseph Brown, John Agnew, Philip Insley.

1861.

H. Horner, Esq., Thos. Clendinen, Joseph Brown,
John Agnew, Philip Insley, Hugh R. Horner.

1862.

Thos. Clendinen, Joseph Brown, John Agnew,
Philip Insley, Hugh R. Horner, John Horner.

1863.

Joseph Brown, John Agnew, Thos. Clendinen,
Hugh R. Horner, John Horner, Philip Insley.

1864.

John Agnew, Thos. Clendinen, Joseph Brown,
John Horner, Philip Insley, Hugh R. Horner.

1865.

Thos. Clendinen, Joseph Brown, John Howell,
Philip Insley, Hugh R. Horner, John Agnew.

1866.

Joseph Brown, John Howell, Thos. Clendinen,
Hugh R. Horner, John Agnew, Philip Insley.

1867.

John Howell,	Thos. Clendinen,	James Blair,
John Agnew,	Philip Insley,	Hugh R. Horner.

John Horner elected for one year to fill place made vacant by the removal of John Agnew. (?)

1868.

Thos. Clendinen,	James Blair,	Joseph Brown,
Philip Insley,	Hugh R. Horner,	John Horner.

1869.

James Blair,	Joseph Brown,	Thos. Clendinen,
Hugh R. Horner,	John Horner,	Philip Insley.

1870.

Joseph Brown,	Thos. Clendinen,	James Blair,
John Horner,	Philip Insley,	Hugh R. Horner.

1871.

Thos. Clendinen,	James Blair,	John Horner,
Philip Insley,	Hugh R. Horner,	Joseph Brown.

1872.

James Blair,	John Horner,	Thos. Clendinen,
Hugh R. Horner,	Joseph Brown,	Philip Insley.

1873.

John Horner,	Thos. Clendinen,	James Blair,
Joseph Brown,	Philip Insley,	Hugh R. Horner.

1874.

Thos. Clendinen, James Blair, John Horner,
Philip Insley, Hugh R. Horner, Saml. T. Brown.

1875.

James Blair, John Horner, Thos. Clendinen,
Hugh R. Horner, Saml. T. Brown, Philp Insley.

OFFICERS OF THE BOARD.

PRESIDENTS.		SECRETARIES. TREASURERS.	
1797.	John McNair,(?)	J. Ralston,(?)	Hugh Horner
1798.	John McNair,(?)	" (?)	"
1799.	Henry Epple,	" (?)	"
1800.	"	Sam. Morison,	Jas. Ralston.
1801.	Jas. Kerr,	"	"
1802.	"	"	Tho Mc Keen
1803.	"	E. Humphrey,	"
1804.	John McNair,	"	"
1805.	" (?)	" (?)	"
1806.	Joseph Horner,	Jos. Kerr,	"
1807.	Thos. Horner,	"	"
1808.	John Wilson,	Jas. Horner, Jr.,	"
1809.	Adam Clendinen,(?)	" (?)	"
1810.	Jas. Kerr, Sr.,	Nich. Neligh.	"
1811.	Ed. Humphrey,	"	"
1812.	Jas. Kerr, Sr.,	Jas. Horner, Sr.,	"
1813.	John Wilson,	John Boyd,	"
1814.	Jas. Kerr,	John Clyde,	"
1815.	Robt. Horner,	John Boyd, J. H. Horner.	
1816.	"	Jas. Kennedy,	"
1817.	Jas. J. Horner,	"	"
1818.	Ed. Humphrey,	Wm. Horner,	"
1819.	" (?)	" (?)	"
1820.	John Wilson,	"	"
1821.	Ed. Humphrey,	Hugh Horner,	"
1822.	"	"	"
1823.	Abram Wilson,	"	"
1824.	Jas. J. Horner,	Wm. Horner,	"
1825.	Jas. Kennedy,	"	"

	PRESIDENTS.	SECRETARIES.	TREASURERS.
1826.	Jas. Kerr, Jr.,	Jos. Horner, Robt. Horner	
1827.	Jas. Kennedy,	"	"
1828.	Jas. Kerr, Jr.,(?)	Chas. Wilson, (?)	"
1829.	Jas. J. Horner,	"	"
1830.	"	Wm. Brown,	"
1831.	Hugh Horner,	"	"
1832.	"	"	"
1833.	Jas. Kennedy,	T. Clendinen,	"
1834.	" (?)	" (?)	"
1835.	"	"	"
1836.	Jas. J. Horner,	Thos. Horner,	"
1837.	"	"	"
1838.	"	"	"
1839.	Wm. Brown,	Hugh Horner,	"
1840.	"	"	"
1841.	"	"	"
1842.	"	"	"
1843.	Jas. Kennedy,	"	"
1844.	"	"	"
1845.	"	"	Jos Horner.
1846.	Wm. Brown,	"	"
1847.	"	"	"
1848.	"	"	"
1849.	Jos. Brown,	"	"
1850.	"	"	"
1851.	"	"	"
1852.	Wm. Brown,	"	"
1853.	"	"	"
1854.	Joseph Brown,	"	"
1855.	"	"	"
1856.	" (?)	" (?)	"
1857.	"	"	"
1858.	"	"	"
1859.	"	"	"
1860.	"	"	"
1861.	"	"	"
1862.	"	Jno. Horner,	"
1863.	"	"	"
1864.	"	"	"
1865.	"	H. R. Horner,	"

	PRESIDENTS.	SECRETARIES.	TREASURERS.
1866.	Thomas Clendinen,	H. R. Horner,	Jos. Brown.
1867.	"	"	"
1868.	"	"	"
1869.	"	"	"
1870.	"	"	"
1871.	"	"	"
1872.	"	"	"
1873.	"	"	"
1874.	"	"	"
1875.	"	"	"

COLLECTORS OF SALARY UNDER THE CORPORATION.

The sixth rule for the government of the Board of Trustees, adopted by them January 31st, 1800, was as follows :

“The Board shall, at the meeting on the last Saturday of September, in every year, (as appointed in rule first,) make out duplicates for pew rent for the then present year, and deliver them to collectors to be then appointed, with a warrant from the President, annexed authorizing them to collect the same. Each collector will be expected to collect his own duplicate, or show cause why he cannot.”

Under this rule the following collectors were appointed :

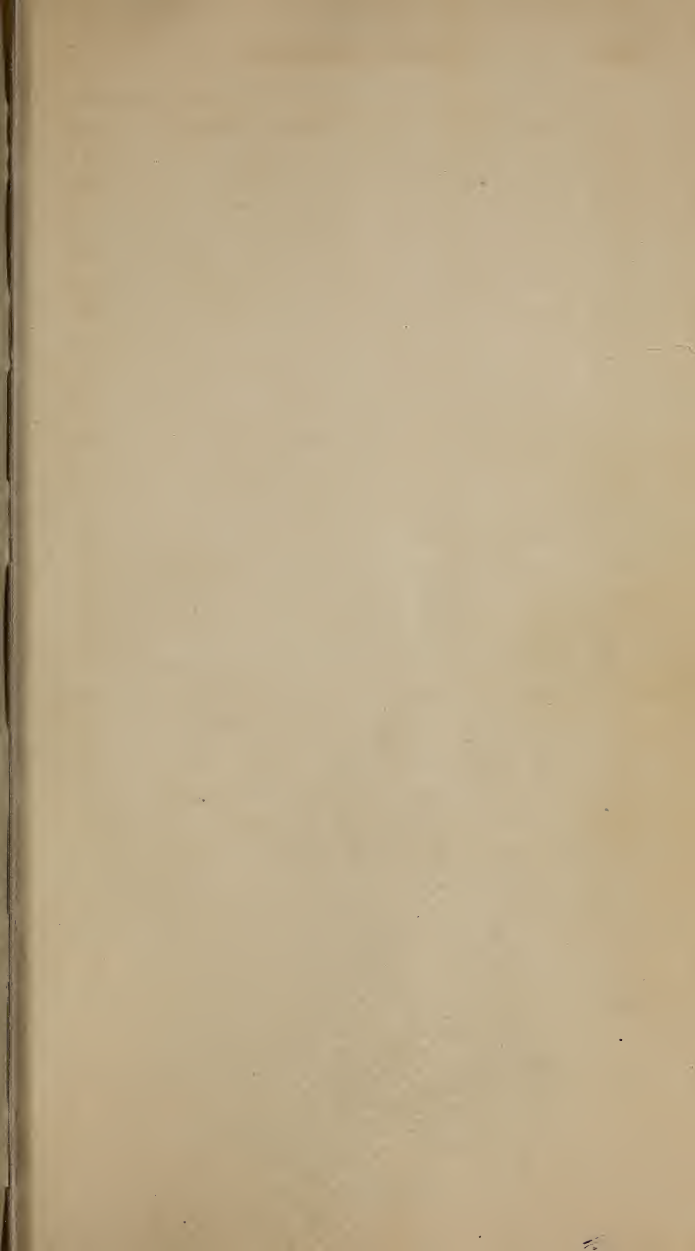
NAMES OF COLLECTORS.	NO. OF CONTRIBUTORS.
1800. James Horner, Jr., Robert Hays,	48
1801. John Clyde, Jr., James Kerr, Jr.,	48
1802. James Clyde, Jr., James McNair,	44
1803. Thomas Horner, William Moffat,	39
1804. Alexander Wilson, Nathan Kerr,	41
1805. Edward Humphrey, James Rosbrugh,	33
1806. Robert Ralston, Thomas Horner,	36
1807. James Horner, James Kerr,	37
1807. (Extra,) James Clyde, Thomas Horner,	28
1808. (Regular,) Jas. Clendinen, Edw'd Humphrey,	36

NAMES OF COLLECTORS.

NO. OF CONTRIBUTORS.

1809.	Samuel Ralston, James Horner,	36
1810.	Abram Wilson, John Lattimer,	44
1811.	Robert Horner, Joseph Kerr,	(?) 37
1812.	John Clyde, James (T.) Horner,	38
1813.	John Lattimer, William Horner,	39
1814.	Joseph Horner, Jr., William Clendinen,	40
1815.	James Lattimer, Hugh Horner,	42
1816.	Arthur E. Mulhallon, Thomas Horner, Jr.,	52
1817.	Samuel Horner, James Kerr, Jr.,	53
1818.	George Hice, William Clendinen,	56
1819.	Hugh Wilson, Hugh Horner,	50
1820.	Joseph Kerr, Joseph Horner, Jr.,	50
1821.	George Richie, Thomas Horner,	51
1822.	John Wilson, Thomas Clendinen,	55
1823.	James Kennedy, John Humphrey,	53
1824.	John Boyd, James Kerr, Jr.,	53
1825.	Charles Wilson, Charles Humphrey,	52
1826.	William Wilson, Hugh Horner,	53
1827.	William Burnet, Thomas Horner,	48
1828.	James Kennedy, John H. Humphrey,	77
1829.	Thomas Clendinen, Joseph Horner, Jr.,	71
1830.	Joseph Kerr, William Wilson,	67
1831.	Charles Humphrey, John Wilson, Jr.,	55
1832.	James Kerr, Daniel George,	58
1833.	(No record of Collectors. Pews rented out December 4th.)	
1834.	Hugh Horner, Charles Wilson,	41
1835.	William Brown, Frederick W. Nagle,	47
1836.	Robert Clendinen, William Wilson,	44
1837.	James Kerr, Joseph Horner,	43
1838.	Thomas Horner, John Wilson,	43
1839.	Thomas Clendenin, Philip Insley,	44
1840.	James Kerr, James Kennedy,	43
1841.	William Wilson, Robert Clendinen,	43
1842.	Frederick W. Nagle, Joseph Horner,	58
1843.	James J. Horner, Thomas Clendinen,	65
1844.	John Lyle, Isaac Insley,	54
1845.	William Wilson, Robert Clendinen,	57
1846.	Robert McDowell, James Kerr,	50

	NAMES OF COLLECTORS.	NO. OF CONTRIBUTORS.
1847.	Frederick W. Nagle, Charles Wilson,	48
1848.	John Horner, Charles Stewart,	43
1849.	James Blair, Thomas Clendinen,	44
1850.	Hugh R. Horner, Joseph Brown,	46
1851.	Robert Clendinen, Isaac Insley,	43
1852.	John Horner, Charles Wilson,	44
1853.	John Agnew, Thomas Clendinen,	44
1854.	Joseph Brown, Hugh R. Horner,	46
1855.	Isaac Insley, John Horner,	41
1856.	Philip Insley, Thomas Clendinen,	42
1857.	Thomas Barr, John Agnew,	43
1858.	Joseph Brown, Isaac Insley,	42
1859.	Thomas Clendinen, James Blair,	43
1860.	John Horner, Hugh R. Horner,	34
1861.	Thomas Clendinen, Philip Insley,	34
1862.	Joseph Brown, James Blair,	32
1863.	William Agnew, John Horner,	30
1864.	Hugh R. Horner, Thomas Clendinen,	26
1865.	Joseph Brown, Philip Insley,	28
1866.	Thomas Clendinen, Hugh R. Horner,	27
1867.	James Blair, John Horner,	24
1868.	(No duplicates, being without a pastor.)	
1869.	Thomas Clendinen, Hugh R. Horner,	28
1870.	Samuel T. Brown, John H. Blair,	29
1871.	John Horner, Charles Warman,	42
1872.	Robert Blair, Samuel T. Brown,	35
1873.	Thomas Clendinen, Hugh R. Horner,	50
1874.	John Horner, Thomas Warman,	52
1875.	(Appointed in November.)	



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